

Jus Regum :

^{O R}
A D E F E N C E

*of the regall power and soueraigne
authoritie of Kings :*

*Against the vsurped claime of the
Romish Seaouer them, and the
late monstrous paradoxes of Ie-
suites in that behalfe de-
rogatorie vnto it.*

*Grounded vpon Scriptures, Fa-
thers, Councels, the Canon Law, the
law of Nature and reason.*

*Written in French, and dedicated to
the French King LEVVIS 13.
now reigning.*



L O N D O N,

Printed for *William Bladon*, and are to
be sold at his shop in *Pauls Church-yard*,
at the signe of the Bible. 1614.

OF
A DEFENCE

of the right personal jurisdiction
authorities of Kings :

to wit the supposed claims of the
Romish See over them and the
late new laws parliaments of the
Kings in that behalf de-
termined on.

Grounded upon Scriptures, Fa-
ther Councils, the Canon of the
law of Kings and Justice.

Written in French, and translated to
the English Language
by Thomas Digges.



L O N D O N.

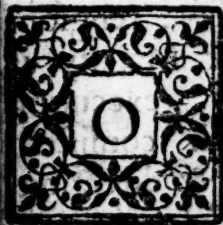
Printed for William Baskins, and are to
be sold at his in Pauls Church-yard,
under the sign of the Bible. 1614.



TO THE MOST PIOVS, PRVDENT

and Potent Monarch, **JAMES**,
by the grace of God, King
of Great Brittain, *France*,
and *Ireland*, Defender
of the Faith, &c.

Dread Soueraigne,



O F all the crea-
tures of this Vni-
uerse, none draw-
eth neerer to the
Creator the man;
neither any de-
gree of men, so much as doth the
King, whether wee consider his
A 2 person

THE EPISTLE.

persõ or his Office. As the face of *Moses* descending the Mount from God, shone bright and glorious: so the Maiesticke looke of a King (reflecting diuine beames, receiued from the King of Kings) daunteth the most proud and sa- uadge hearts of Inferiors. Therefore Kings are in holy Writ called *Lights*, for their glory; *Gods* for their power; and the *Lords an- nointed*, to testifie their graces, and the dignity of their Office. And surely your Maiesty is a light, and a light of Israel, (Gods people) not onely for glory, but for example of piety, religion, and vertue: your Maiesty is Gods Lieutenant, executing his power, which consisteth chiefly in ordering & directing, in protecting and defending, in rewarding and punishing: in a word, your Maiesty is truely the
Lords

DEDICATORY.

Lords annointed, furnished with all Royall and Princely graces, and namely of a wise and vnderstanding heart, to iudge and rule this geat & mighty people, ouer which the Lord hath placed you.

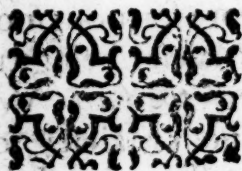
Wherefore I haue presumed (being but a Tranilator) to present this small Treatise to your Maiesty, not as a thing worthy so iudicious view; but for that it treateth of the Authority of Kings, and for that it was by the Authour dedicated to a King his Maister, entitled *Most Christian*; & therefore for none more meet, thē your Maiesty, being truly stiled *Defender of the fath.* Wherein I beseech your Maiesty to pardon the boldnesse, and passe by the infirmities of him, that is bound (with all true subiects) vnfeignedly to pray to the King of Kings, for your Maiesties long and prof-

THE EPISTLE, &c.

perous raigne in this world, and
an immortall Crowne of eternall
felicity in the world to come.

*Your Maiesties most humble
and obedient subiect.*

ROBERT SHERWOOD.



The



The Translator to the Reader.



VR blessed Saviours rule, Ye shall know them by their fruits, is an infallible and perpetuall way to un-

Math. 7. 20

maske hypocrites, among which none are more dangerous to the State wherein they live, then such as under pretence of Religion, do politickely underhand practise, all for the good of a forraigne power, to whom they haue vowed themselves. Of which we need no farther instance then the upstart sect of Ignatians, who blasphemously terme themselves Of the society of Ie-

The Epistle

us. Yet none do more abhorre from the holinesse of that name, which they so arrogantly vsurpe, or lesse resemble and imitate Iesus, the patterne of all holinesse. To omit their intollerable pride & aspiring ambition, their insatiable coueteousnesse, their cunning hypocrisie, their subtil sophistry, their matchlesse Machiauelisme, their equiuocating periury, their compassing sea and land, to seduce and peruert, and the like, wherein they are directly opposite to Iesus; who was humble and lowly, liued poorely, is the truth it selfe, and taught the way of God plainely. Are not these their sublimest fruits? to intermedle with matters of State, to oblige themselves by their blind vow to a forraine Lord; to cōceale high Treason, tending to the danger of Princes persons, and euersion of States, reueiled to the in auricular confession, (that

To the Reader.

(that I may not say, to animate, rather then deterre, the Traitors, to put their Treason in execution:) to publish their diuelish and perniti-ous doctrines, ascribing to one man, the Pope, (euen ouer Kings) both the powers Ecclesiastical & Ciuil, which Christ Iesus hath separated the one frō the other, actibus proprijs & dignitatibus distinctis, as Pope Nicholas the first affirmeth. Looke neerly into their doings, and you shall perceiue them armed with rage and cruelty, not with teares, which (as Saint Ambrose wittnes- seth) are, and onely ought to be, munimenta sacerdotis: You shall see them bring forth fruites dangerous to the persons and states of Kings, and contrary to them of the ancient Christians, who as Tertullian testi- fieth did pray for all their Empe- rours, that they might haue Viram prolixam, Imperium securum, domum

Nich. 1. ad
Michael.
Imp.

In orat.
cōtra Aux-
entium 23.
quest. 8.
conuenien-
tior.

Tertul. 30.
Apologeti-
ci

The Epistle

1. Sam. 24.
6.

domum tutam, exercitus fortes,
senatum fidelem, populum pro-
bum, orbē quietum, & quæcunq;
hominis & Cæsaris vota sunt.
*Yea, to euery indifferent man they
will appeare to be so farre off, from
the innocency of holy Dauid; who
had a touch of heart, for hauing
but cut off the lap of Sauls gar-
ment; that by writings they rather
approue the murther of Princes, the
Lords annointed; a doctrine not one-
ly opposite to the doctrine and pra-
ctise of IESVS, but which (I am
assured) all true subiects in all
lands (not only of such as are taught
in IESVS Schoole, but euen of them
that haue neuer so little sparke of
humanity or light of nature) do de-
test and abhorre. And how be it
they labour to couer these things, &
to perswade their adorers, that these
are but slanderous imputations
wrongfully cast vpon them. Yet they
sticke*

To the Reader.

stick not to publish, to the eye of the world, many things derogatory from the authority of Soueraigne powers, ordained of God; affirming it to be a meerely humane institution. which new, strange, and dangerous paradox, our Authour, in this small Treatise, doth, both by diuine and humane testimonies learnedly confute: the soundnesse of whose reasons, and faithfulnessse of allegations, will to euery indifferent Reader plainly appeare. Whereby not onely the best Christians and most loyall subiects may be confirmed, the mouth of the aduersary stopped, and the honest minded, though blinded Papist, be preserued as by a soueraigne antidote against the pestilent doctrines of such as mislead the. At least, if any of them dare cast an eye on this booke; for that their bondage is so great, as they are forbidden to reade any thing
written

The Epistle, &c.

written by men of our side, yea, the
holy Bible, for feare (forsooth) of
hereticall infection. A pollicy which
as it sheweth the unsoundnesse of
their cause, so doth it not a little up-
hold their tottering Kingdome, by
retaining the people still in igno-
rance.

But let mee entreate thee (good
Reader) not to censure a peece, but
reade the whole, with an unpartiall
eye: and friendly to accept my paines
in good part undertaken for thy
good.

Robert Sherwood.

The



The Authors Epistle to the French King.

S A C R E D Maieſty, natural
History teacheth vs, that
Bees appeare at their be-
ginning, like a little white wor-
me, all except him that is to be their
King: which commeth forth with
wings, & is of yellow colour, be-
cause he is formed of the most ex-
quisite flowers. And if the Mo-
narch of all the world hath giuen
such priuiledge to the King of so
ſmal creatures: what are we to be-
leeue of him, whom he hath eſta-
bliſhed to command ouer men, &
honoured with the title of *Moſt
Chriſtian*? To confirme which be-
liefe in the harts of your ſubiects,
& to deſtroy the opiniõ of the do-
ctors

*Plin. l. ii.
cap. 16.*

The Authours Epistle

ctors of lies, which falsely main-
taine, that the Kingly power is not
absolute, & that it is an inuention
of mē; I haue aduentured to frame
this little discourse, & to present
it to your Maiesty, to the end that
by the reading of the same, they
may learne no more to blas-
pheme against the powers esta-
blished of God alone, and that
they may know, that it is not the
antiquity and greatnesse of your
house, the Nobility of the Prin-
ces which your Maiesty com-
mandeth; the wisdome of your
Soueraigne Courts; the order
Ecclesiasticall: the large extent of
your Prouinces: the strength of
your places; the affection of your
peoples: the faithfulnessse of the
confederates of your Crowne:
the experience of your Cap-
taines: the vallour of your Nobi-
ty: the thunders of your Arsenall;
the

To the French King.

the greatnesse of your treasury,
that mainteineth your Crowne.
But that diuine character, grauen
by the finger of God in the face
of the King, who *sitting upon the*
throne, chaseth away all euill with
his eyes. He hauing giuen to your
Maiesty in these tender yeares,
wings to flye ouer peoples, which
are but as creeping wormes of the
earth, in comparison of the de-
gree he hath giuen your Maiesty:
euery good subiect, by the yoake
imposed of God to his owne
conscience, acknowledgeth him-
selfe bound (as I doe) to make a
vow to remaine for euer, without
dispensation from such a duty.

Prou.20.8

Rom.13.

Your Maiesties most humble,
most obedient, and most faith-
full subiect, and seruant.

IOHN BEDE.

*Vltimalis erat qua mea prima fi-
des.*

Propert.20
20.



Errata.

Page 1. in marg. read *Hieron.* p. 2. l. 15. read *Micrarchie.* p. 16. l. 16. for they, read the: p. 21. l. 11. read *Papinian.* p. 36. l. 4. read, depose him: p. 38. l. 10. for of, read ouer: p. 49. l. 17. read *Remy:* p. 89. l. 14. for these, read their: p. 90. l. 7. read in the Church: p. 102 l. 18. for man, read name: p. 117. l. 19. read *Luxemburg.* p. 121. l. 21. read by a Councell: p. 141. l. 2. for out of, read not in: p. 149. l. 18. read, these flatters: p. 163. l. 2. for haue, read hauing.

What other litterall faults occurre, I entreat the Reader, either himselfe to amend, or of curtesie to passe ouer.

The



The Right and Prerogative of Kings.

CHAP. I.

That the Authority of the Prince is from God.



THE Ancients doe witnesse that *France* hath a long time ben free from monsters, hauing nothing disordered in her inhabitants, nor in their manners: whereas on the contrary in *Affrica* ariseth euer ordinaily some nouelty. But if we seeke whence the disproportioned propositions, handled in these daies doe proceed, wee shal find them to be bred in forraigne parts, & not fruits of home-growth. Such an one is this same maintai-

B

ned

*Heiron.
contra Vi-
gilant. sta-
tim initio.*

(b) *Bellum*,
arma, mi-
na, that is:
 warre,
 armes, and
 threates.
Bel. lib. 1. de
pont. c. 7. &
de clericis
ca. 28.

ned by Cardinall *Bellarmino* (whose
 actions haue (b) reference to his
 name) that the authority of Kings is
 but of a humane institution. Where-
 in hee doth like those malefactors,
 who going about to excuse their fact,
 diminish the dignity of the person
 against whom they offended : or like
 men of warre, who first batter downe
 the defences of a place, before they
 giue the assault. For if this Doctor
 said true, the attempt of murthering
 Kings were not so heinous a crime,
 simply transgressing the lawes of
 men; as indeed it is, being commit-
 ted against the commandement of
 God. The falshood of which do-
 ctrine that I may the better shew,
 I will vse foure kind of arguments,
 of which the first is taken from na-
 ture, created of God, and considered
 in her purity, wherein are obserued
 the traces of respect, which all crea-
 tures beare vnto man, to obay him as
 a Monarch. Which naturall instinct,
 notwithstanding the corruption
 brought in by sinne, remaineth still in
 some

some creatures, which acknowledge a King of their kinde, and follow him. Secondly, seeing that the excellency of man consisteth in this, that he was created after the image of his Creator, who will doubt, but that Empire or rule formed on the patterne of the Soueraigne God, is about all other kind of command? Thirdly, the forme of the reasonable indiuiduall man, whose head alone commandeth all the members, and who in this regard is called *Myccocosmos*, that is to say a little world, is it not a *Mickrarchie*? that is to say a little Kingdome well policied? And euery one of our households, commanded and gouerned by one alone, doth it not put vs in minde of this order instituted by God? Surely none, but such as will haue no lawfull familie at home, dare deny it. For as the father of a familie is in his house, so is the King in his Kingdome; and for this cause Princes are called by the Prophet, *The nursing Fathers of Gods Church.* Esa. 49. 23.

1. Sam. 8.
20.

The second order of Arguments is taken from the cōmon sence of al men, against which, such Doctors do trespasse: for the law of superiority is borne with man, and continued from the Creation of the world euen vnto vs. God hauing grauen in mans heart, as, to acknowledge a God-head, for respect of religion, so also to submit himselfe to the King, to maintaine society, according to that which the people of God said: *Our King shall iudge vs, and go out before vs, and fight our battailes.* Also *Adam* was chiefe head of all the men which liued during the 930 yeares that he liued after his creation. The Empire of *Noah* was diuided betweene three; *Iaphet* raigned in *Europe*, *Sem* in *Asia*, and *Cham* in *Affrica*. And *Nimrod*, called the mighty Hunter, raigned in *Babylon* from the yeare 130, after the floud. For this effect were *Moses* and *Ioshuah* established of God; who had all the markes of Soueraignty; for though the word *King* be not in so many letters

ters found, why shall wee not call them Princes, Dukes, and Kings, seeing they executed the whole function, and bare the markes of such. And after the creation of the Iudges, God cōdemneth not the forme of Monarchicall command, as the Aduersaries of Royalty falsely calumniate, seeing that he saith, *There is no power but from God*: But hee blamech the lightnesse of his people in the change of the order by him established. But if the people bee made so faulty for hauing obtained of God a royall command in matters of pollicy; with what authority will this Cardinall Iesuite maintaine the mixt power which he bringeth into the Church, without any commandement, or ratification from God? Now not onely the Orthodoxall people, but also Pagans haue had this instinct of Nature, thus farre, that being left to their choice by the *Romans*, who had vanquished them; they instantly requested them to giue them a King, protesting that they were not other-

Rom. 13. 1.

*Cappadoces
Iust. lib. 38.*

Herod. 4.

Iust. 7.

Iust. 4.

wise able to maintaine themselves, and esteeming true that which *Herodian* saith, that as *Insipiter* hath command ouer all the Gods, so in imitation of him, it is his pleasure that the Empire of men should be Monarchicall. From this sence, common to all men, it cometh that the warlike Nation of *Macedonia*, hauing bene soyled in warre, before they returned againe to the battell went to fetch the cradle wherein their yong King lay, and set him in the midst of the Campe, supposing that their former misfortune proceeded from this, that they had not with thē the good augure of the Kings presence. And although ambition carry men thus far, either to cōmand, or not to obey any but men of quality and merite, yet we reade that the *Sicilians* did beare so great a respect to the last will of their deceased King, that they disdained not to obey a slaue, whom King *Anaxilaus* had appointed Regent, during his sonnes minority: And *Xerxes* flying from *Greece* in a vessel, so full of men

men of warre, that it was impossible for him to saue himselfe, without casting away some part of them; said vnto them: *O yee men of Persia, let some among you testifie that hee hath care of his King: for my safety is in your disposition.* And then, the Nobility, which accompanied him, hauing adored him, cast themselves into the sea, till the vessell was unburthened.

Herod.8.

The third order of reasons is taken from Gods institution, practised in *Adam, Noah, Nimrod, Moses, Ioshuah*, yea in expresse tearmes for *Saul*, speaking thus to *Samuel*. *Hearken vnto their voyce, and make them a King.* And if with men ratification be equall to a commandement, by much stronger reason with God, who is not induced to change his purpose, by any perswasion, nor forced to doe that which displeaseth him by any violence. Now that his will was to establish a King, appeareth, not onely by his decree and counsaile, as then hidden and since reuealed, but by his will manifested long time afore in

1.Sam.8.

22.

Ratificatio
retrotra-
bitur &
mandato æ-
quiparatur.

Deu. 17. 14.

these words. *When thou shalt come to the land which the Lord thy God giveth thee, and shalt possesse it, and dwell therein, if thou say (marke that hee forbiddeth them not to say it) I will set a King ouer me, like as all the Nations that are about me; then thou shalt make him King ouer thee, whom the Lord thy God shall chose.* Note these words against the new heresie of our Iesuiste, who in his third booke *Recognitionum, quest. de Laicis*, vpon this false ground: that Kings haue not their authority immediately from God, but from the people, maintaineth, that they are Kings, no further then it pleaseth the subiects. For by this Text it appeareth that God chose *Saul*: Also it is writtten, *That after Samuel had gathered together all the Tribes, (to wit for to cast lots) that the Tribe of Benjamin was taken; and it followeth after, Not any among all the peopls is like vnto him whom the Lord hath chosen*: And if the Lot gouerned by God alone be not an immediate vocation from God, these Doctors

1. Sam. 10.
20. 24.

ctors, with their blasphemy may as well reiect *Mathias* from the Apostleship, and make him an Apostle of men, as the King of great *Brittaine* hath iudicially and to purpose obserued: out of whose writings I haue borrowed many arguments inserted in this Treatise. Seeing then that this high charge is giuen of God, where is the man so presumptuously rash, that dares blame this order, and will depose him whom God hath established? It is therefore *God which createth & degradeth Kings*, and none other, *which holdeth their hearts in his hand*, for to bow them as hee did the heart of *Darius*, and of *Nebuchadnefar*, or hardeneth them, as hee did *Pharoahs* and the Kings of *Syon*. For it is written, *Power is giuen you of the Lord, and Principality by the most high*. And *I E S V S* said to *Pilate*. *Thou couldst haue no power at all against mee, except it were giuen thee from aboue*. Also in the *Prouerbs* it is said, *By mee Kings raigne, and Princes decree iustice*. The obedience therefore,

Dan.4.22.
& 5.18.21.
Prou.21.1.
Deut.2.

Exod.6.7.
8.
Wised.6.3.

Ioh.19.11.

Pro.8.15.

Exod.20.
12.

Esa.49.

Rom.13.1.
5.

fore which is due vnto them, is grounded on this Law, written with the finger of God: *Honour thy father and thy mother*: For the name (Father) is attributed vnto them, not onely because they containe particular persons in their duty, but also for the body Ecclesiasticall, for they are called, *Nursing fathers of Gods Church*, for to containe it within the discipline of the Law; & are not the selues children of the same, to be vnder the rod and chastised by priuation from their kingdomes. Yea rather the Apostle saith to the *Romanes*; *Let euery soule bee subiect vnto the higher powers, for there is no power but of God.* And hee addeth, *wherefore yee must be subiect, not because of wrath onely*; that is to say, for punishment, *but also for conscience sake*; Whence it followeth that the authority of the Prince is of Diuine right, seeing it bindeth the soule and conscience, which hath onely God for superiour Law-giuer. And for to take away all ambiguity from equiuocating Doctors, who distribute

distribute of powers temporall and spiritual ouer some subiects: the Apostle expouñdeth what these powers ordained of God, are, *Whether it be to the King, as vnto the Superiour* (he excepteth no persō) *or vnto Gouvernors, as vnto thē which are sent of him.* Therefore vnder the name of powers are cōprehended the kinds of lawfull gouernment, namely Monarchicall, Democraticall and Aristocraticall. And to manifest it more clearly, the Apostle designeth these powers, saying: that the *Prince beareth not the sword for nought.* It is then the power of Princes which beare the sword, whereof hee speaketh, and not of them which beare the Crosier staffe, for they are subiect to the temporall Magistrate, as it is written, *Feare God and honour the King:* comprehending in two words the doctrine of the first and second Table, as the Wise-man also doth in his *Prouerbes*, *My sonne, feare God and the King, and meddle not with them that are seditious, or (according to the naturall translation) with*
men

1. Pet. 2. 13.
14.

Rom. 13. 3.
4.

1. Pet. 2. 17.

Pro. 24. 21.

men which innouate or transforme themselves. Now the reason of this prohibition is, that they which are desirous of nouelty, which trouble the present state, which transforme themselves, *Iesuita omnis homo*, as the proverbe is, and do that which our Sauiour blameth in the Gospell, compasse sea and land to make a profelite, these I say are not fit men to instruct our children in the feare of God and seruice of the King.

The fourth meanes to conuince this new opinion is taken from the practise of the orthodoxall: (for by such workes we may know the workmen;) whereby we shall see, that no particular faithfull persons haue euer resisted the King, otherwise then by patience; witnesses of this are the Israelites captiue in *Egypt*, and the answere and behauiour of the Iewes, when *Petronius* would bring the Emperours Image into their Temple. So that *Zedechias*, the last king of the house of *Danid*, was punished of God, for not keeping his oath of a tributarie

Eze. 17. 16.

tributarie King. As for the example of *Constantine* against *Maxentius*, it cannot bee drawne into any consequence, for it was a fact of one Soueraigne against another Soueraigne. And as touching the subaltern Magistrates, called the officers of the Crowne, though the defensiue right bee grounded on the law of nature, constant and vnchangeable, yet they neuer came to that point, but in case of all extremity. So *David* is said by *Abigall*, that he fought the battels of the Lord, hee fortified himselfe with men and armes, enquired if the Inhabitants of *Keilah* would deliuer him to *Saul*; for there can none other thing be gathered there-from, but that hee would haue opposed the walles of the Citty against his enemy, if hee had bene the stronger in the Citty. With like modesty did the Priests behaue themselues towards King *Ioram*, against whom they resisted, and shut the gates of *Lilnab*, onely for that he would haue forced them commit idolatry, for it is written, that *hee had*

1. Sam. 25.
28.

1. Sam. 23.
11.

not

2.Chron.
21.10.11.

not onely forsaken the Lord God of his fathers, but caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto. Examples far from attempting against the person and state of Kings, whose seruants they were: the *Hebrews* in the time of *Pharaoh*, the Apostles in the time of *Nero*, the first Christians vnder *Iulian* the Apostata; our Sauour himselfe, the patterne for all the faithfull to imitate, was enregistred from the wombe of the holy Virgin, payed tribute, answered before *Pilate*, and his Apostles before *Nero*, appealed vnto *Cesar*, without shunning the Royall iurisdiction. And if it had bene lawfull to attempt against the life of naturall Princes, among so many constant Martyrs which haue suffered persecutiō, would there not haue bene found some, that would haue tryed this meanes for the deliuerance of their brethren? Was there not zeale enough in the Apostles to stirre vp their Disciples thereto? or eloquence enough in the Evangelist s

gelists to perswade vnto murders?
 Let then these new Doctors be confounded with shame, by the doctrine which euen they teach whom they call Heretikes, who in the midst of fires and massakers haue published their confession, in the two last Articles, of which are contained these words. *For this cause he (to wit God) hath put the sword into the Magistrats hand, that he may repress the sinnes committed, not onely against the second Table of Gods commandements; but also against the first: wee must therefore for his sake not onely endure that Superiours rule ouer vs, but also honour and esteeme of them in all reuerence, holding them for his Liesetnants and Officers, to whom he hath giuen in commission to execute a lawfull and an holy function. We therefore hold that wee must obey their lawes and statutes, pay tributs, imposts, and other duties, and beare the yoke of subiection with a good and free-will; although they were Infidels, * so that the Soueraigne Empire of God, remaine in his entire. May it therefore please your Maiesty*

Art. 39. &
 40. of the
 confession
 of the Re-
 formed
 Churches
 of France,
 Printed in
 the end of
 the booke
 of the
 Psalmes.

* This
 condition
 ought not
 to be calu-
 niated;

for it is
better to
obey God
then men,
as is treat-
ed in the
next
Chapter.

Maieſty to iudge, that if your Proteſtant ſubiects haue beene ſo firme in their duty towards your Predeceſſours, of whom they haue bene ſo ſeuerely entreated, that in the miſt of torments they haue bleſſed the King; What your Maieſty may expect of them, being at this day their Benefactor and Protector, and by this degree to acknowledge what your Maieſty is to beleue concerning their Religion towards their Creator and eternall Redeemer. And according to the doctrine of contraries your Maieſty may clerely ſee that they ingratefull of benefits received from the Kings your Predeceſſors, which attempt daily by word, writing and by damnable effects, againſt the ſtate & perſon of the Soueraigne, armed with ſuch a power as he is: that thoſe ſame without doubt haue before-time enterpriſed very far againſt the ſervice of their Soueraigne King, whoſe Adminiſtrators they haue too longtime bene, without rendring account.

CHAP. II.

Wherein the Authority of the Prince consisteth.



ORASMUCH as in this last
age of the world the malice
of men is so great, that they
dispute the cleereſt princi-
ples, bring in new Maximes and call
into question things moſt aſſured:
We muſt deale with them as our Sa-
uiour did with the Pharifies, to con-
uince whoſe errour in matter of di-
uorce, he ſendeth them backe to that
which was practiſed in the begin-
ning: teaching vs by his example to
ſeek out the truth in Antiquity, and
in her originall. So doing, for the
question in hand, wee ſhall finde that
God the Creator of heauen & earth,
King of Kings, and Lord of Lords; re-
ſeruing to himſelfe the Empire ouer
Spirits, for to ſound the thoughts,
diſpoſe the wils, and giue law to his
creatures, hath conſtituted vnder him
a dignity, depending of his onely
C grace,

Mat. 19. 4.
8.

Gen. 1.
Mat. 28.
Apoc. 19.

1.Tim.2.2.

Deut.17.

Deut.13.

grace, which hee hath established on earth, for to put in execution his ordinances, *To the end that wee may lead a peaceable and quiet life in all godlinesse and honesty.* To the obseruation of which ordinances, this Soueraigne power is so much the more obliged, for that the Prince sinneth not by transgression onely, but also by example, whereunto subiects vsually conforme themselves. For this cause is he commanded to obserue the Law in these words, *Hee shall write for him a Copie of this Law in a booke, and after, He shall take heed to all the words of this Law, and to these statutes for to do them.* Now this commandement is giuen to the King, not as to a priuate person, to whom it sufficeth to subiect himselfe to it, but as to a king, for to reduce others to obedience thereto. By vertue whereof he ought to chastise those Ecclesiasticall persons that bee corrupters of true Religion, according as it is written. *When there shall arise in the midst of thee any Prophet or dreamer of dreames* (such as are

are the practitioners of the chamber of meditations) and shall give thee a signe or wonder, &c. saying, Let vs goe after other Gods, &c. That Prophet or dreamer of dreames shall bee slaine, because hee hath spoken to turne you away from the Lord your God, &c. So King Iosiah and all the people sware, to keepe the Law Politicke and Ecclesiasticall. And if the obseruation of this Law is prescribed vnto Princes themselues, where is that subiect that dare dispense therewith? And if the worke-man-ship doe borrow his dignity from the worke-man, who is he can accuse it of superfluity or defect? Wee know (saith Saint Irenaeus) that the Scriptures are perfect, for they are indited by the word of God, and by his Spirit. For these causes the Kings power is limited vnto this onely ordinance, which containeth in two Tables the rules of piety and iustice: the most solide and fundamentall pillars of State, which at all times, those men haue kept inuiolate, which in all things else obeyed the Prince. So

2.King.11.
15.17.

Iren.lib.2.
cap.47.

Dan. 3.

Act. 4. 19.

Ioh. 9. 22.

Exo. 1. 17.
21.

Mat. 5. 21.

2. Maccab.
7. 30.

1. King. 13.

Daniel and his companions refused to prostrate themselves before the image of *Nebuchadnesar*. And the holy Apostles *Peter* and *Iohn*, in the execution of their charge, said, *that it is better to obey God then men*. In like manner, the Mid-wiues are praised for that they would not execute the decree of *Pharaoh*, and put the *Hebrew* children to death, for that was against the second Table of the Law of God, *Thou shalt not kill*, Therefore it is written : *And because the Mid-wiues feared God, therefore hee made them houses* : So said that constant Martyr, *I will not obey the Kings commandement, but I will obey the commandement of the Law that was giuen unto our fathers by Moses*. So for obeying man (although he was a Prophet) rather then God, the man of God was torne in pieces of a Lyon. The impiety and wickednesse of *Iezabels* commandement, who had ordeined that the Prophets should bee slaine, hindred *Abdias* from executing it. For seeing that the king in his kingdome

dome, is as a Father of a family in his house, and God will haue vs to loue him more then our owne bloud: it sufficeth the king that we render vnto him the seruice that children owe to their most deere parents, seeing that the honour due vnto him is comprehended vnder the name of Father and Mother. Which is a thing so imprinted in the hearts of good men, that the light of Lawyers, *Papinian*, though he were not instructed in the Law of God, refused the Emperour *Caracalla* to excuse the murder that hee had committed in the person of his brother, saying, that it is not so easy to excuse an homicide, as to commit it. By which answere he sheweth, that they doe falsely call themselues Christians, which cano- nize murtherers, and easily approue the Parricides which they haue hard- ly executed. And forasmuch as such bounds are set by him, which giueth and taketh away Kingdomes, on such conditions as pleaseth him, good Princes which haue desired the pre-
C 3 seruation

*Peritura
Troia per-
didit pri-
mum Deos.*

*L. Princeps
de legibus
l. ille a quo
§. tempesti-
uum ad
Trebel.*

seruation of their estates, haue not hindred the course of iustice, nor bound the hands of the Magistrates established by them, when they would execute their charges; Haue also taken in good part the admonitions, that the Pastors of the Church haue giuen them for the obseruation of piety: for as it is said of the great Citty *Troy*, that it could not bee destroyed till first they had lost their Tutelary Gods. So may wee aswell and with more suerty say, that it is a most assured token of the subuersion of a State at hand, when Religion is ill obserued, and iustice not well administred. The Prince then is not about the Law of God, for it commeth from his Superiour: neither about the law of nature, which cannot bee abolished but with the abolishing of nature it selfe. But that which is said in the Ciuill Law, that *the Prince is free from the obseruation of the Law*, is meant from the solemnities of the Law, and from constraint, which things are denied to euery

every particular or private person, in whose mouth onely resteth humble supplication, and who are armed onely with a *Placet*. This may also bee vnderstood of the priuiledges granted by Kings, which can neuer be extended against the Prince, who hath the right to reuoke them when they are abused, and may abrogate the lawes of which himselfe is the authour; liuing himselfe in the meane time after the lawes, so long as they continue for the subiects; buying according as the price goeth, and exposing his treasury according to the statute. And that place of *Samuel* maketh not to the purpose, *hec erit ius Regis*, which speaketh of the right of rigour, which is extreame iniurie: and is of the customary right of ill and way-ward, and not of good Kings. So said the Emperour *Theodosius*, to submit the Empire to the Law, is some-thing more then to cause it to be obserued by others; for there is no commandement higher then to command the Prince, nor

l.pen.de l-receptis.3
c.de testam
l.ex imperf.
de leg.3.

L.digna
vox de leg.

L.digna
vox de leg.

any more difficult, then to command a mans selfe. For this reason good Princes, the better to containe their subiects in their duties, haue brought themselues to liue according to the Lawes, principally according to them which are of the State, and fundamentall of their soueraignty; as said the Emperour *Traian*, girding the sword on his high Constable, *Draw it forth* (saith he) *for mee, if I command according to the Lawes: but if I do the contrary, employ it against mee.* But although such subalternall Magistrates, are aswell Officers of the Empire, as of the Emperour, yet it is not therewith permitted them to controule the actions of their Soueraigne; especially when they are personall vices, which passe not into habitude, and which bring not ruine to the whole state; and such as Princes render an account of to God alone. *Tibi soli*, said *Dauid*, though hee had caused his seruant *Urias* to bee slaine, and committed adultery with *Bathsheba*: No Officer of the Crowne spake

Psal. 51.

spake to depose him, neither any particular person to bring him to iudgement, much lesse strangers, in any degree. whatsoeuer in another territory, who in these times, being very liberall of the rights of others, abuse that place of Saint *Paul*, which enioyneth obedience to the Prince for conscience sake, to cause the first Table of the Law to be transgressed, & dispense subiects of their oath of Allegiance due vnto *Cæsar*, and so cause the second Table of the Law to be violated for their hurt: being carried away, according to the nature of the error, to the vice of two extremities, the meane of which consisteth in fīue royall prerogatiues. The first is a power to make Lawes, without the consent of any subiect necessary thereto: & consequently to coine mony, to giue it value, to stamp his armes vpon it, & to impose taxes according to the necessity of the State: Secondly, to make peace or warre, be it to succour his allies, or to reuenge an iniury, whosoever haue committed it: Thirdly

Rom. 13.

L. 55. v. c.
de leg.
Tit. c. de
recfug.

L. ut Armo-
rum Auth.
de armis

*l. i. ad l. iul.
de Ambitu
l. ius gladij
de reg. iu.
Deff. in l.
3. de iurisd.
omnium.*

ly, to create Magistrates, and to establish or suppress them : Fourthly, to take knowledge of, and to iudge appeales definitiue. And lastly, to haue power of life and death ouer all sorts of inhabitants in his kingdome, ouer all persons resident within his Dominions, and generally to dispose according to the lawes of their goods, life, & reputation. Of which points whosoeuer pretēdeth himselfe to be exempt, resisteth the ordinance of God, and are guilty of high Treason, what pretext soeuer they bring.

CHAP. III.

That Ecclesiasticall persons were subiect to Princes, before the comming of our Lord IESVS CHRIST.

*1. Ioh. 2. 7.
2. Ioh. 5.*

*Emanuel
Sa, Iesuite
in his A-
phorismes*



THAT is not new which is frō the beginning of the world, saith Saint Iohn. Wherefore we cannot sufficiently detest the new opinion of the Iesuits, who teach that Ecclesiasticall

clesiastical persons cānot be condemned for high Treason, because they are not the Kings subiects. To conuince which heresie, & to hinder that none (following this doctrine) doe any more attēpt against our Kings, let vs lead these Pharisies to that which was at the beginning. We haue no Hystorian more antient then *Moses*, who from the creation of the world vntill his death in the yeare of the world 1493. telleth vs of no other superior power, but of the Prince, ouer all the inhabitants of his Territory. And accordingly hereunto, the Law was giuen of God to *Moses* the Duke and King of the people, and not vnto *Aaron*: acording as it is written, that *Moses* tooke the booke of the *Couenant*, and read it in the hearing of the people, &c. Tooke the bloud of the *couenant* and sprinkled it vpon the people. And whē the chiefe Priest with all the visibie Church had committed idolatry about the golden Calfe, *Moses* reprobued him, saying to *Aaron*: *What did this people vnto thee, that thou hast brought*

Printed at
Antwerp.
v. *Princeps*
v. *Clericus.*

Exod. 20.
to the 25.
Chapter.

Ex. 24. 7. 8.

Ex. 32. 21.

Leuit. 20.

Exod. 18.
13. &c.2. Chron.
19. 8.

Deut. 17. 8.

brought so great a sinne upon them. To which reproofe Aaron answered him not, that he could not erre, nor his Church, nor that hee iudged the whole world, and was not to be iudged of any: but acknowledged himselfe to be in the State, and consequently the Princes subiect, asketh him pardon, saying: Let not the wrath of my Lord waxe fierce: The like reprehension Eleazer the chiefe Priest, did take in good part, when Moses said vnto him, Yee should haue eaten it in the holy place as I had commanded. In the same manner also as touching the iurisdiction, for it was wholly in the hands of Moses, as being the Prince of the people; iudging in person, as in times past the Kings of France haue done, or ordeining Iudges to take knowledge of causes, which respect either the Church, or proceffe betweene man, and man: Afterwards also there was references & appeales in cases of difficulty, which returned to Ierusalem. And to himselfe was giuen of God, the direction of the seruice

service and order Ecclesiasticall, and not to the Priests. Against which truth, it will not serve the turne to say, that *Moses* was of the family of *Leui*, for seeing hee reprov'd the chiefe Priests themselves, it was not in quality of a Leuite, who had bene inferiour to the least of the Priests, if hee had not further had the quality of Duke. So *Dauid* a man after Gods owne heart (who tooke not upon him above his charge) having named *Salomon* his son for successor, gathered a Councell, numbred and distributed to the Priests, their charges and offices, described in that place, which consisted not in commanding but in their administring before the Lord: *For to purifie all holy things, for the shew-bread, and for the fine flower, for the meate offering, and for the unleavened cakes, and to offer burnt-offerings, &c.* *Salomon* likewise dedicated the Temple, and consecrated it to God, in presence of all the Church: And himselfe conceiv'd prayer and blessed the people, the Priests being present

1. Chro. 23.

2. Chro. 6.

2.Chron.
19.3.8.11.

2.Chron.
17.6.

2.King.23.

2.Chro.29

present. *Iosaphat* also hauing broken downe the groues and banished the seruice of images, *Hee establisht in Ierusalem* (namely) *for the iudgement of the Lord*, *Amariah the Priest*, and *Zebadiah a ruler of the house of Iuda*, *for all the Kings affaires: and in the third yeare of his raigne he sent of his principall Gouvernours*, and *the Leuites with them*, for to teach the people. And of *Iosias* it is written: *And the King stood by the pillar, and made a conenant before the Lord, &c.* and it is added, *then the King commanded Helkijah the high Priest, &c.* Who said not that the King had nothing to do to command him in matters which concerned the seruice of God, but fulfilled the Kings commandement: Likewise it is said of King *Execbias*, *Hee opened the dores of the house of the Lord, in the first yeare, and in the first moneth of his raigne, and repaired them, &c.* called for the *Priests and Leuites*, and said vnto them, *Heare me yee Leuites, sanctifie now your selues, and sanctifie the house of the Lord.* Againe, *Now I purpose to make a conenant*

covenant with the Lord God of Israel, &c. Then he said to the Priests, the sonnes of Aaron, that they should offer upon the Altar: he appointed the Levites in the house of the Lord, &c. Then Hezekiah commanded to offer the burnt offering upon the Altar. Also he saith, Now yee haue consecrate your selues to the Lord come neere and offer the sacrifices and praises, &c. Againe, Hee tooke away the high places, brake the images, & cut downe the groues, and brake in peeces the brasen serpent that Moses had made. And he gathered together the whole Church, and wrote letters to Ephraim, and Manasses, that they should come to Ierusalem to celebrate the Passeouer, &c. For the King (marke it) and his principall Officers with all the congregation had held a counsell in Ierusalem, to celebrate the Passeouer in the second moneth: the Postes therefore went (note it) by commission from the King. Also hee provided for the sacrifices as did Iosias, who established the Priests in their charge; yea Salomon deposed the Priest Abiathar. And Nehemias re-
stored

2.King.18.

4.

2.Chro.30

2.Chron.

31.3.

2.Chro.35

1.King.2.

27.

Nehc.8.8.

13.

2. Cor. 4. 3.

stored the seruice of God, caused the Law to be read and enterpreted, *making the people to understand it by reading.* And if the Spirit of God taught *Nehemiah* this forme of enterpreting the Law, by the holy Scripture, which contained then but the bookes of *Moses*, and a few others of the old Testament; how dare men taxe the Scripture of obscurity, now that it is illustrate with the Commentaries of the Gospell of the Sonne of God, and with the gloses of the Apostles & Euangelists? Certaine it is, that this forme of enterpreting the Scripture by it selfe wil not be reiected, vnlesse it be of such as the Apoitle speaketh of, *If our Gospell be hid, it is hid to them that perish; in whom the God of this world hath blinded the mindes.* Now all those Princes were not Priests, and therefore did nothing but in the quality of Kings, exercising the charges depending of the Crowne: True it is, that sometimes one and the same man was both King and Priest, as *Melchizedec*, but it was in as much as he figured

red the onely King, Priest, and eternall Prophet of his Church, to wit, our Sauour. And if Cardinall *Bel-larmine* will at this day bring in a mixt power into the Church, either hee will make vs still in expectation of the Messias by such figures, or will manifest vnto vs vnder the Gospell, that which Pope *Nycholas* speaketh of in these termes: *Before the coming of CHRIST some haue bene typically Priests and Kings, as Melchizedec: which the Deuill would imitate in his members.* Out of which words may be gathered, that if there bee found, since the publication of the Gospell, any person exercising both the functions, that hee is a member of the Diuell, according to the opinion of Pope *Nicholas*, who fauoureth not in that, the Bishops that be Lords Temporall and Spirituall. And as Kings fully discharging their office, were blessed of God, so they tooke not vpon them any thing pertaining to the office of the Priests and Leuites, neither intermedled they with making
D vnleauened

*Nichol.
Epist. 8.*

2.Chron.
26.18.

vnleauened cakes, sacrificing of Calues, or sprinkling of the bloud vpon the Altar: for in this case it was permitted the Priests to reprove, and God did punish them for it. So *Azariah* the chiefe Priest said to *Uzziah*, *It pertaineth not to thee to burne incense vnto the Lord, but to the Priests the sons of Aaron, that are consecrated for to offer incense.* And not onely the chiefe Priest, but the least, hauing charge in the Church, may admonish in conscience & in godly manner, all Kings, & Emperours, after the example of *Nathan*, and Saint *Ambrose* Bishop of *Milan*, who shut the Temple against the Emperour *Theodosius*. For it is not a case reserued to the Bishop of the first sea, to put Kings in minde of their conscience, & to make knowne vnto them their sinnes; it is the Law of God that speaketh and not man, whose person or degree is not considerable, but his Diuine commission. After this manner vnder the Law, yea from *Adam* vntill our Sauours comming in the flesh, Kings haue behaued themselves

themselues with the Priests, and all the Church, for the space of foure thousand yeares.

CHAP. IIIII.

That since the comming of our Lord IESVS in the flesh, the authority of Kings ouer Ecclesiasticall persons, is not diminished.

Christ was borne in the yeare of the world. 3963.



HERE is nothing truer, then this Proposition of our Sauiour: *I am not come to abolish the Law but to fulfill it:* Also, *My Kingdome is not of this world.* Whence it followeth, that the Iustice, which is Patrimoniall to all Princes, is not taken away from them, ouer one part of their Subiects. That IESVS hath not established any other power aboue their Estate, for to dispense their seruants of their allegiance due vnto them: that hee hath not taken away from them the command that they had in time of the Law, ouer the

Mat. 5. 17.

Ioh. 18. 13.

1. Tim. 2.

Ier. 4. 20.

2. Sam. 21.

1. King. 14.

1. Sam. 13.

14.

Psal. 82.

Bcl. de laicis
cap. 7.

Church to reforme it; ouer the Do-
ctors of the Church, to assemble
them, and ouer the chiefe Priest to
depose: And therefore Saint *Paul*
saith, that Kings are established as
well to maintaine piety and religion,
as honesty and pollicy, *To the end* (saith
hee) *that wee may lead a peaceable and
quiet life, in all godlinesse and honesty.* For
why should the yoke of the Gospell,
which CHRIST calleth light to all
that will vndergoe it, bee heauy on
the necke of Kings, to whom God
giueth titles and prerogatiues aboue
all other men, calling them the
CHRISTS, or *annointed of the Lord,*
And as our Sauour is called the *light
of the Gentiles,* in the song of *Simeon,*
so also is the King called the *Lampe of
Israel,* and *Moses and David, Men of
God;* And in the Psalme speaking of
this authority, *I haue said ye are Gods,
all children of the most High.* Whence
come then those heresies that already
take roote in all the society of new
Doctors. *That Kings are rather slaues
then Lords: that Popes haue degraded
many*

*many Emperours: but neuer any Empe-
rour deposed one Pope, That Bishops may
depose Kings, and abrogate their Lawes.
That Ecclesiasticall persons dwelling in a
Kingdome, are not the Princes subiects,
and cannot bee iudged by them, though
they iudge Princes.* Now who is it that
seeth not the iugling deceit of the Ie-
suites throughout the Chapters of
this Treatise? neither can the Cardi-
nall bring any reason to the contrary:
and although wee agree in this, that
Kings are ordained of God *for the
people*, yet wee must discover the fal-
lacy of these Doctors equiuocating
in the word *for*, which is applyable
both waies, to serue and to command.
So wee agree that Kings are for the
people, but it is as the soule is created
for the body, and the head for the
members: to wit, in a superiour de-
gree, to command, and not to set the
feete aboue the head. Thirdly, if this
Doctor will not attribute to himselfe
more authority then CHRIST and
the Apostles haue done, who in this
world subiected themselues to it, hee

*Bel.dePont
lib.I.c.5.
& lib.3.c.
16.& lib.5.
c.8.
Emanuel
Sa, Iesuite
in his A-
phorismes
Printed at
Antwerp.
v.Princeps
v.Clericis.*

I. Cor. II. 1.
Phil. 3. 17.

Ioh. 6. 15.

Ioh. 18. 36.

Luk. 12. 13.

will not hold Kings in the ranke of
 Slaues: And if it had bene needfull to
 abase them in this estate, the Lord Ie-
 svs had power enough to make the
 proudest stoope: But if neither hee,
 nor his Apostles haue enterprised any
 such thing, then when the Church was
 in her purity, it followeth, that the
 perfection of the State Ecclesiasticall,
 dependeth not on the superiority of
 Magistrates, Soueraigne, or subalter-
 nall, And seeing the Apostle com-
 mandeth his successours to *bee imita-*
tors of him, as he is of CHRIST; they
 should say one to another, as Christ
 did of himselfe, *My Kingdome is not of*
this world; they should content them-
 selues with the keyes of heauen,
 without taking by force the keyes of
 Citties; they should auoide it, as did
 our Sauour, if men would make them
 Temporall Lords, and should not take
 vpon them a ciuill iurisdiction, no
 more then did our Sauour, who when
 one said vnto him, *Maister, bid my bro-*
ther diuide the inheritance with mee, an-
 swered; *o man, who made mee a iudge or*
diuider

disider ouer you? Neither yet in criminal matters, after his example, *Woman, hath none condemned thee?* (shee said, none Lord; and IESVS said, neither do I condemne thee, go and sinne no more. So our Sauour reiected the office of a Temporall Magistrate, exercising the charge of a true Spirituall Pastor, to inuite sinners to repentance, yet without approuing vice. But if these men will perswade vs that in proceesse of time, to wit, after *Constantine*, the Church should change her course of life, and leaue the Ministry, to take vpon it command; I will stay to beleue it, till they produce some Prophecie of this future change: and will beleue touching this pretended authority, that which CHRIST saith of the dwelling places in his fathers house, *If it were otherwise I would haue told you.* And passing further I say, that if the Church in her most perfect forme, hath had no such superiority, we ought to keepe this perfection instituted of God, and if heathen Princes haue bene acknowledged three

Ioh.8.10.
11.

Ioh.14.2.

hundred yeares for Superiors of the Church, which made a part of their state, it were to do iniury to Christian Kings to deferre vnto them lesse honour then the Apostles and the Primitive Church haue deferred to heathen and Infidell Emperours. And the fable of the donation of *Constantine* serueth to no purpose, it being acknowledged false by the most learned Iurif-consults, antient and moderne, as shall be handled in the ninth Chapter hereafter. But though we should agree to them concerning the priuiledges that Princes haue giuen to Church-men, yet we must not thereby conclude that Kings haue lost their authority to reforme the Church and to giue lawes vnto it: For seeing it is a case royall to make Lawes in a State, it pertaineth onely to the King to ordaine them: and although hee make them not without taking aduise of the expert in euery Art or Science; yet for all that it will not be said that they are statutes or ordinances of the Iurif-consults or Diuines, which haue bene

Esdras
chap. 7.

L. placet. l.
de sacros.
Eccl. Caesar.
lib. 6

bene called thereunto. Whence it followeth, that the Kings power is not lessened by the coming of our Sauour, who hath limited the charge of the Apostles and of their lawfull successours to the Preaching of the word, and administration of the Sacraments: as he had appointed Priests vnder the Law, for the vnleauened bread, perfumigations, and sacrifices. And indeed the Emperour *Iustinian* extendeth no farther the Christian Lyrurgie and the office of Bishops, in his seuenth Nouel, vpon which Doctor *Cuias* writeth in the same sense. Seeing the, that to make Lawes in a State is a case of Soueraignty, & that neither the King, nor an Apostle, neither yet an Angell from heauen can adde to, or diminish the substance of Gods Lawes, but onely the circumstances which respect comeliness and the execution of them: what inconuenience is there, that the ordinary authority be interposed in Lawes Ecclesiasticall? Seeing also that the Church is within the State, made a part of the same

*Nouel. 7. c.
11. de Ec-
clesiast. bo-
nis. Cuiac.
tomo. 3. pag.
549.
Gal. 1. 8.*

same and is subiect to the Soueraigne of the whole territorie, being in *France*, (and *England*) one of the three Estates of the Kingdome, whereof the King is head and Superiour, as wel of the Clergy as of the Laity. Now that it is not lawfull for any, whosoeuer hee bee, to adde or diminish the substance of the Law, or of the Gospell of God, here is the prohibition, first as touching the Law. *Yee shall put nothing vnto the word which I command you, neither shall yee take ought therefrom, that yee may keepe the commandements of the Lord your God, &c.*

Deut.4.2. And in the *Proverbes*, *Adde nothing vnto his words, least thou be found a lyar.*

Pro.30.6. The like is said in the Gospell, *Though wee, or an Angell from heauen preach vnto you, otherwise then wee haue preached vnto you, let him be accursed.* And both of the Law and of the Gospell it is ordeined. *That yee might learne by vs, that no man presume aboue that which is written: For (saith Saint Iohn) if any man shall adde, &c. God shall adde vpon him the plagues written in this booke; and if*

Gal.1.8.]

I. Cor.4.6.

Reu.23.
18.19.

if hee diminish, &c. God shall take away his part out of the booke of life. Wherefore Emperours haue maintained them in this possession conformable to their title. And beginning in the Constitutions collected in the Code of *Iustinian*, the thirteene first titles are all filled with Lawes for to rule the Church, in which first of all, the Aduersaries of Royall authority shall obserue, that there is one title which attributeth simple audience to Bishops, and not iurisdiction, for to shew that they haue not any portion of Empire, it forbiddeth (a) them to reiterate Baptisme: to paint or graue on earth the (b) image of our Saviour, And in the Nouels the Emperour ordaineth, of the punishment of Ecclesiasticall persons (c) euen by the whip. Of the creation and consecration of Bishops, That Synods (d) should bee held euery yeare. Forbidleth to celebrate the mysteries in priuate (e) houses. Item ordaineth, that Bishops (f) should speake aloud, when they celebrate Baptisme and the Eucharist. Ordaineth that the holy Bible should be translated

De Episcopati audientia.

(a) Lib. i.
Tit. 5.

(b) Lib. i.
Tit. 7.

(c) Nou.
123. ca. 20.

(d) Nou.
123. ca. 10.

(e) Nou. 58.

(f) Nou.
137. c. 6.
Nou. 146.
ut liceat
Hebrais.

L. *Constantinopol. 24.*
C. de sacros. Eccles. his verbis.
 Η ἐν Κονσταντινουπόλει
 Ἐκκλησία καὶ
 πάντων τῶν
 ἀλλίων ἐστὶ
 Κεφαλὴ.

translated into the vulgar tongue, that the people might read therein their saluation. Yea when the Emperour had translated the seate of his Empire to *Constantinople*, although there was then a Byshop of *Rome*, yet he declared, that the Church of *Constantinople* was the Head, that is to say, the chiefest of all others. To this is referred, that in *Non. 83.* *Menna* is called *Universalis Patriarcha*, in fauour of whō the Emperours said hee had granted that priuiledge to the Clergy not to bee conuented but before their Bishops, & that in certaine cases onely. Now the cause why the Emperours translated their seate from *Rome*, was, because they held but very little in the West parts: *Gaule* and a good part of *Germanie* were occupied by the *Frankes* or *Frenchmen*; *Spaine* by the *Sarazines*, *Gothes* and *Vandales*; *Italy* in horrible confusion, by the vsurpation of the *Gothes* and *Vandales*, *Rome* hauing bene in a short time thrice sacked: the yeare 414. vnder *Honorius* by *Alaricke*, in the yeare 459. vnder *Martian* by *Genfericke*,

Genfericke King of the *Vandales*, and lastly by *Totilla* King of the *Gothes* in the time of *Iustinian*, who expelled the in the yeare 552. But the King of *Lombardes* dispossessed him, and held *Italy* two hundred yeares after, till he was expelled by *Charles* the Great. During which hurliburlies, there remained to the Emperour the *Exarchate* of *Rauenna*, of which place the Bishop in the yeare 558. would haue attributed to himselfe the name of *Vniuersall Bishop*, because hee alone in *Italy* acknowledged the Emperour. On the contray, the Bishop of *Constantinople* pretended this authority, because of the seate of the Empire. Which ambition, *Gregory* the great, Bishop of *Rome*, a learned and good man, blamed in many of his writings, saying, *That he should be the Anti-christ which would seeme God ouer all men; but that hee was his fore-runner, which exalted himselfe aboue Priests.* Whence it followeth, that the first degree of *Anti-christian* ambition, was to exalt himselfe aboue his fellow-officers in the

Greg. 16.
Epistol. Indict. 15.
Epist. 194.
c. 288. &c.

2. Theſ. 2.

the Church, and that the accompliſhment of this myſterie is to exalt himſelfe aboue all that is called God, or which is adored. Notwithſtanding *Boniſace* the third, ſucceſſour of *Gregory*, was not of this opinion, but receiued the title of Vniuerſall Byſhop by meanes of *Phocas*, who hauing ſlaine the Emperour *Mauritius* and his family, vſurped the Empire, and made himſelfe Lord of *Conſtanti- nople*.

CHAP. V.

The Chriſtian Kings are grounded in title and poſſeſſion of the rights and authority aboue declared.



PHARAMOND the firſt King of *French-men* beganne to raigne in the yeare ſoure hundred and ſeuenteene. Three of his ſucceſſours were Pagans, *Clouis* was the firſt Chriſtian; he came to the Crowne in the yeare 484 and continued in poſſeſſion of the Royall authority, before ſpoken of.

Da: Hail- Jan: in the end of the raigne of Clouis.

For

For he assembled a counsell at *Orleans*, in which were many Prelates, namely 32. Bishops: and caused two Monkes, guilty of high Treasō to be executed. In the same manner continued his Successours, vntill *Boniface* the third, which may bee said to haue bene the first Pope. For as touching the name it was before common to other Prelates, as Saint *Hierome* in many of his Epistles, calleth Saint *Augustine*, and *Alipius* by the name of Popes; as the name of Priests and Bishops were taken in the same signification: for said Saint *Hierome*, *What is the Bysshop more then the Priest, except the ordination, &c.* Euery Bysshop, whether hee bee of Rome, or of Alexandria, hath like merite and the same Priest-hood; richesse nor pauertry doe neither exalt nor debase the Bysshop, &c. Notwithstanding after fixe hundred yeares, the said *Boniface* the third, then Bysshop of Rome, together with the name, tooke vpon him the effect. And as *Adam* gaue the name according to the nature of the thing, and as in truth it was; *Boniface* the

Hier. Epist. ad August. 10.2.

*Hier. Eua-
grio. Vbiq;
fuerit Epis-
copus, siue
Romæ, &c.
siue Regij,
eiusdem est
meriti &
sacerdotij,
&c.*

Beda. Sigi-
bert, &c.
Durand. 4.
rational.
Ado. Onu-
frius.

the third, and his successors, challenged to themselves the things, after the abuse of the name. Whence it is observed by Historians, that he was the first that vsed in his Decretals these termes: *We will, we ordaine, wee command, and enioyne*. Now that which hath very much aduanced such vsurations, hath bene the confusions of the warres of *Italy*, and the negligence of our last Kings of the first race: out of which King *Pepin*, taking occasion to assume the Crowne and to trans-ferre it into his family, made himselfe bee crowned by the Pope in the yeare seuen hundred fifty and siue; to the end hee might make vse of the credite, that from those times the Pope had in the Christian Churches: and that hee might the more oblige him to maintaine his cause, he gaue to the Pope the *Exarchate* of *Rauenna*, and that which hee holdeth in *Romania*. And by this meanes these two Lords obliged themselves each to other, without disbursing penny: for the least Byshop in

in France could haue crowned *Pepin* as valuably, as Pope *Zacharie*, and the *Exarchate* pertained not to the King, but to the Emperour, to mitigate whose indignation the King made that donation in the name of *Constantine*, who was dead more then three hundred yeares before. Which I report, for to shew that the greatnesse of Popes proceedeth from the liberality of our Kings; and that they should bee very ingratefull if they did not acknowledge it toward them. Moreouer *Pepin* changed the ceremonies obserued in the *Gallicane* Church, and brought in the *Romane* ceremonies by the mediation of *Remy* Arch-bishop of *Reims*. About the same time arose the controuersie about Images, which the *Greek* Churches would not receiue into their Temples. *Epiphanius* Byshop of *Salamina* tare in peeces a picture set vp in the Temple, and *Serenus* Byshop of *Marseille* beate downe an image. The Emperour *Phillipicus* surnamed *Barbares* maintained himselfe in the right

*Paul. Emil.
du Tillet
& others.*

E

of

of Kings, and in the yeare 713. made a decree concerning Images, which dured till *Constantine* the second; who confirmed it in the yeare 782. where- at his mother *Irena* being prouoked (as superstition easily inciteth weake mindes) shee assembled a Councell at *Constantinople*, during the Emperours minority, for to establish her Images, but the people opposed themselves thereunto and chased away the Prelates: which afterwards were assembled againe by this woman at *Nice*; but when shee could not install her Images, shee put out the eyes of the Emperour her sonne, and sent him into exile, in which hee died. Meane time, in the yeare 776. King *Charles* the Great passed into *Italy* subdued *Didier* King of the *Lumbardes*, tooke him prisoner and brought him to *Lyon*; and soone after being requested by Pope *Leo*, to deliuer him from the hand of *Campul*, and *Syluester* his enemies, hee went thither and by the same meanes made himselfe bee crowned Emperour: and confirmed
to

to the Pope the donation of King *Pepin* his father, and from that time forth, by trans-action, betweene the King and the Emperour, the Empire was diuided, and the westerne part remained to *Charlemaigne*, who approued not the decisions of the *Greekish Synode*, but wrote a booke entituled, *A Treatise of Charlemaigne against the Greekish Synode, touching images*, which booke is extant to this day. But that which serueth to our purpose is, that the King by this meanes maintained himselfe in possession to make Lawes for the Church, of which there are many in a booke called *the Capitularie decrees of Charles the Great*. And as *Pepin* his predecessor had done in the Cittie of *Bourges*, so did hee also assemble many Councels in diuers places of his kingdome, as at *Mayence*, at *Tours*, at *Reines*, at *Chaalons*, at *Arles*, and the sixt most famous of all at *Francfort*, in which he himselfe was present in person, and there condemned the errour of *Felician*, and the Councell of *Nice*, falsely called the

Sigeb. in
the yeare
773.

Can. Vota.
can. Aga-
tho. 63. dist.

seuenth generall Councell. Now in this place it is worth the obseruing, that the election of Byshops and Arch-bishops, yea of the Bishop of *Rome*, was subiect to the confirmation of the Emperour, & for want of inuestiture made by him, they should not haue bene consecrate, as the Canons do witnesse, where wee read the confirmation of Saint *Ambrose* by the Emperour *Valentinian*. From this ancient prerogatiue, common to the Emperours, it commeth, that *Charlemagne* hauing parted the Empire, and agreed with the Emperour of the East, assembled a Councell at *Rome*, that hee might make passe a new title in his person, and an acknowledgement by the Clergy, touching this authority to confirme Byshops, which from all antiquity belonged to the Emperours his predecessors. Whence it is manifest that the Popes haue absurdly termed this declaration and acknowledgement a priuiledge and fauour of *Rome*, or gratification to King *Charles* the Great; for it is a
right

right and prerogative, common-
 antient and Diuine. And at that time
 was made the Cannon *Hadrianus*,
 and after that which beginneth *In Syn-*
odo: which truth is farre from the
 doctrine of the Cardinall Iesuite,
 who would faine perswade the peo-
 ple, that the authority of Empe-
 rours and Kings is grounded on the
 good liking and fauour of the Pope,
 and that they cannot vse the same lon-
 ger then it pleaseth him.

Can. Hadri-
anus. Can.
in Synodo.
63. distinct.

Now a while after crept in
 the question, that so much troubleth
 the world, about the interpretation of
 these wordes of our Sauour. *This is*
my body.

For the cleering of which
 point, and to know the meanes
 whereby a Christian man Communi-
 cates in the merite of the death
 and, Passion of our Lord and Sa-
 uour; King *Charles the Balde*, who
 beganne to raigne in the yeare eight
 hundred fourty and one, went not
 out of his owne kingdome to seeke
 the vnderstanding of those wordes

of the Gospell in the Court of *Rome*, but consulted with one of the most learnedst Clegy-men of his subiects named *Bertram* a Priest, whose discourse wee haue yet, worthy to bee preserued; for by it wee may learne that the opinion pretended to be new in these daies, was as then esteemed most ancient. And if it would please the Disciples of *Loyola*, to referre themselues to this good Priest, there would be no more disputing in *France* about the Sacramental words, neither should wee debate so much about *heresie*, yea if they were sent for the peace of the Church. Thus wee haue shewed, how our Kings haue maintained their right and authority during the two first races; in which time was preached none other doctrine then that of the ancient Canons, which haue these words, *It is a generall pacti-* on(a) *of humane society to obey the Prince.* Which was confirmed by the example of the King of Israel, who commanded *Hilkiah* the high Priest, and by the testimony of Saint *Hierome*, saying,

(a) *Can. que contra 8. dist. 93. & in summa 94. dist. c. qui culpatur 23. q. 3. textus & gl. cap. Si Episc. 18. dist.*

saying: *Wee must* (b) *be faithful to Prin-*
ces and Superiour powers, otherwise none
can hope for reward at Gods hands. Now
among other Kings, the Canonists
themselues say, that *the King of France*
is the (c) *King of Kings, that he shineth*
among others as the morning starre (d)
Notwithstanding the great extent of
countries that the King of *Spaine* pos-
sesseth at this present, by the meanes
in history declared. For yet at this
day he is your Maiesties Leige-man,
both for *Maiorca* (e) a Fiefe of *Ma-*
galon, a Church of *Gaule Narbonnois*;
and for the Earledome of *Flanders*,
which belongs (f) to the iurisdiction
of the Parliament of *Paris*, and is
chiefest of the three Earledomes
numbred among the Peeredomes of
France. Neither can the Kings renun-
tiation being prisoner make to the
contrary, forasmuch as the feare of
being still detained, hindred it to bee
a full consent, and maketh the preten-
ded ratification; for the Kings chil-
dren were then prisoners in *Spaine*,
Itaq; semper suberat metus causa. Imo

(b) Cap.
principibus
23. q. 5.
(c) Cardin.
Clem. 1. pr.
de immu-
nit. Eccl.
(d) Bard. ca.
1. §. 1. de
prohi. feud.
alien. Idem.
Consil. 415.
part. 1.
(e) Petrus
Iac. in
pract. sub.
rubr. de
success. reg-
num vers.
item nō ad-
uertunt. De
Grassalio
1. iure. li. 1.
Regaliar.
(f) Gaguin.
li. 4. & 5. c.
1. Bald.
Anth. statu-
imus, v.
iuxta hoc. C.
de Episc. &
Cler.

(g) Cardin.
consilio 137.
incipiens
Redemptor.
Mar. for.
consilio 53.

(h) Lucas
de Penna l.
quicumq;
II. lib. Cod.
de omni a-
gro de sero.

(i) Felinus
ca. cum non
liceat de
prescr. Bal.
cap. signifi-
cantibus de
off. delegati.
(k) Bald. de
loco & pro-
hibit feud.
alien. & de
pace Con-
stantie.

per filios pater plerumq; magis torquen-
tur; and the (g) example of the King
of Cyprus serueth well to this pur-
pose. Secondly, the King of Spaine cā-
not preuaile with this consent, be-
cause the right and iurisdiction there-
of being a royall (h) demaine belon-
ging to the Crowne, cannot be aliena-
ted. This royall dignity so high ad-
uanced in euery kingdome was the
cause that the Canonists made no
difficulty (as in these daies the Iesu-
ites do) to acknowledge the King for
the Vicar of IESVS CHRIST in his
owne (i) Kingdome, yea they entituled
him corporall God, and Gods (k) delegate
vpon earth, these are their termes. We
haue had also many kings in such re-
putation with the Clergy, that no
Prelate aduentured to approue parric-
ides, or to absolue their subiects
from their obedience, but haue Ca-
nonized them, and inrolled them in
heauen. Such do Hystories report to
bee king Dagobert, Charles the Great,
and Saint Lewis; vnto which number,
mauger the enemies of the State, wee
will

will adde *Henry* the Great, your Ma-
iesties father, an excellent and most va-
liant Prince and Martyr. Inlike num-
ber is acknowledged in this king-
dome certaine markes and testimo-
nies of a speciall fauour of God
granted to our Kings; the gift of hea-
ling the Kings-euil, the oyle of vncti-
on, the Flower-deluces, and the Ori-
flambe or holy-standerd of *France*,
whereas all antiquity, fabulous or
true, haue giuen but one *Palladium* to
great *Troy*, but one *Buckler* to stately
Rome, and but one signe of the *Crosse*
in heauen for a presage of victory to
the good Emperour *Constantine*.
Which prerogatiues acknowledged
by Popes, caused *Innocent* the fourth
to grant tenne daies of indulgence
(1) to them that should pray for the
King, and *Clement* added an hundred
more. Now for asmuch as the King of
France is so absolute, thence it cometh
that his kingdome is not reckoned a-
mong the Fiefes, for he doth homage
to none but to God of whom he hol-
deth his Crowne: & because all other
fealty

(1) *Thom. 4.*
sent. q. 19.
art 3. in sol.
ult. arg. gl.
in v. tenere-
tur in pro-
em. prag.
sanct.

(m) *Cap. cū
olim ext.
de priui.
leg. Bald. l.
quoties C.
de suis &
legis.*

(n) *Pan. ca.
tua. 2. de
decimis. ca.
que in Ec-
clesiarum
de consti-
tut. Bald. l.
exemplo. C.
de probat.
x. de off.
pres. præ.
Clemens. 5.
extrauag.
meruit.*

(o) *Cap. per
venerabile
Qui fili.
sint legit.*

(p) *L. ex
facto de
vulgari. l.
fn. c. de
militari
testam. Pen.
d. loco.*

* *Facti cō-
tra ius.*

fealty (m) presupposeth seruitude con-
trary to such soueraignty and liber-
ty. Wherefore the King holdeth not
in any fashion whatsoever of the Em-
perour nor of the *Romane* Empire,
which neuer any King of *France* ac-
knowledge, since *Pharamond* the first
King of the *Frankes* or *Frenchmen*; our
Kings hauing all the markes of Soue-
raigne (n) Empire in their Kingdome.
Which the Pope himselfe confesseth
in his Extrauagant, saying, that *Boni-
face* the eight could doe no preiudice
to the King, who *acknowledgeth not any*
(o) *Superiour*. Which must be vnder-
stood (contrary to the interpretation
of the glose) thus; that *iuris & facti*
the King hath no Superiour, seeing
that the text beareth these wordes,
Hee might doe it (p) *as being King and*
Prince: for this word, *Prince*, is a name
authorised of right by law, and not
an attribute to a violent vsurper, to
the aduantage of whom the Cano-
nists will neuer confesse, that the Pope
authoriseth any such action and way
* *of custome against right*; these words
then

then, *he might*, is expounded, *the Prince is ground-d in it by law or right*: And as the good Cittizen preferreth the safety of his country before his owne life, and the life of them that bee neereft and dearest to him; so they hold that wee must obey the King rather then our naturall Father, because hee is the (q) husband and father of the country, which is the common mother of the inhabitants. Whence it foiloweth that Cardinall Bellarmine establishing another Temporall power then that of the King ouer his kingdom, makes the Pope a Temporall (r) adulterer, as also he figureth him a Spirituall fornicator, making him the Spouse of the Catholike Church, *Eti- am Christo secluso*, for the King is alone the Father and Husband of his people, and CHRIST is the onely Head of his Church, *Papa secluso*. Now from this fundamentall reason, antient and naturall, commeth this decision, that if a Prelate be called by his superiour, and by the King at one and the same time, hee must rather obey (s) the King

(q) *Lucan*
Pater or-
biq; mari-
tus. Plutar.
in institut.
Traiani.
Luc. de
Penna. l.
quicunq;
col. 3. Cod.
de omni
agro lib. 11.
nemini lib.
12. de Coss.
(r) *Bellar. l.*
1. de Pon-
tif. cap. 9.
(s) *Can. Si*
Episc. 18.
dist. c. de
reb. 12. q. 2.
c. pastoralis
ducto argu-
mento ab
ordine lite-
rae §. cum.
a. de off. de-
leg.

(t) *Gl. cau.*
reprehensi-
bili 23. q. 8.
Inn. &
Panu. cap.
cum parati
de Appella-
tion.

(u) *Ba'. c. i.*
de Constitu.
c. constitut.
2. dist.

(x) *L. i. 2. 3.*
de officio
pres. vigil.

(y) *C. Tibi*
Domine
dist. 63.

(z) *Can. Ego*
Ludovicus
63. dist.

King then the Prelate. The same is said of a Byshop holding a Manour in fee of the King, hee oweth vnto him obedience rather (t) then vnto the Pope himselfe, as the antient Doctors do teach, against the new opinion. And because the Law is defined to be an ordinance of the (u) *Soueraigne*, it pertaineth onely to the King to make and to abrogate them throughout his kingdome. For who is it (x) hath most interest to watch for all the members, but hee which is the head? And although the violence of some Popes hath bene such, that they haue (y) constrained some Kings, yea Emperours to beare the yoake, that the prophesie of Saint *Iohn* in the *Reuelation* might bee accomplished. The Popes neuerthelesse haue neuer vsurped nor yet pretended that authority ouer the King of *France*, witnesse the extrauagant (z) *Mernit*. Neither maketh that against it which is in the Cannon, *Ego Lodovicus*, and that the custome of Kings is to send to the Pope to promise him a friendship of spirituall

spirituall filiation. For that gratification is by reason of his charge of Pastor, which euery other Bishop exerciseth with as great power as hee. But as for the Pope hee is bound, presently after his election, to send the articles of his confession to the King who hath the authority to make them bee examined by the Sorbonnists, and bee considered (a) whether they be orthodoxall, according to that which was practised by the Popes *Pelagius* and *Boniface* the eighth, in the raignes of *Childericke* and *Phillip* the Faire. From this Soueraigne power grounded on right humane, diuine, and ancient, it proceedeth that Kings may of their owne authority, without the consent of the Pope, (b) impose tribute on Ecclesiasticall persons, although the Pope pretend (c) that the King of France alone hath this right, which hee calleth priuiledge. But if so bee it were a priuiledge yet hee can neuer reuoke it, (d) it being a thing granted

(a) *Du Till.*
tit. of the
liberties
of the
Gallicane
Church.
& *ca. sata-*
gendum 25.
q. 1. vinc.
Sigau.
tract. de fa-
ctis princ. c.
2. Regal, &
cap. 3.
(b) *Bonif. in*
Bulla inser-
ta in lib. li-
liol. de qua
Io. Feral. &
Guliel. Be-
ned. ca. Rai-
nutius v.
uxorem nu.
103. de-
testamentis.
(c) *Cap. non*
minus e. ad-
uersus de
immunit.
Eccl.
(d) *Bald. 1.*
vestigalia
C. de vesti-
gal.

to

(a) Bald.
ca. cum ve-
nissent de
eo qui mit-
tunt.

(b) Clem.
Si benefici-
orum.

(c) Decretū
de annatis,
statuit san-
cta synodus
v. exigatur.

(d) Guag. l.
9. c. 3. & li.
7. cap. 3.

to the common-wealth and not to the person. Moreouer this imposition is laid by the king, not onely on the Tēporality, subiects of their owne nature, for the (a) defense of the cōmon-weale, but also on the rest of the reuenue Ecclesiasticall: as king *Lewis* the twelfth leuied the tenth of the fruits of Benefices in the time of *Alexander* the sixt, in the yeare 1498. The like did *Francis* the first in the yeare 1530. in the time of *Clement* the seuenth. Wherefore the glose of (b) *Clement* saith, that the same is ordinarily practised in *France*. Contrarie- wise the Pope cannot (c) impose nor raise subsidies vpon benefices. Therefore the glose of the decree of *Annatis*, or *first fruits*, reporteth that king *Lewis* the twelfth and others haue forbidden such raising of subsidies. Item. king *Charles* the fifth caused sentence to bee giuen against Pope *Benedict* the thirteenth, for that matter. And the kings Attorney generall obtained the like iudgement Anno 1463. in the raigne of (d) *Lewis* the 11 who

who had assembled many Prelates. Which was also practised in the raigne of *Phillip* the faire. And although, according to the Popes opinion, no lay-person can dispose of spiritual things, (e) no though it be in fauour of the Church, so farre is hee from (f) granting them the right to possesse them: yet notwithstanding the king may do both the one and the other, as is confessed in the (g) Councell of *Basill*, in the title of *Annates*. Also after the opinion of *Gaguin*, this right to conferre Benefices is a prerogatiue so royall, that there is not any thing in a kingdom that doth more belong vnto the king. And that not by vertue of his being annointed, for notwithstanding the same, he remaineth still a meere lay-person (h) according to the doctrine of the Canons. Wherefore the kings consent is requisite (f) in the elections of Prelates, before they bee consecrated: According whereunto, the kings Attorney ought to bee called in the election of the Abbot of *Mans*, but if any did the contrary the

(e) *Eap. que in Ecclesi-
arum ca. Ec-
clesiæ de
constit. c. 2.
quanto de
iudicijs.*
(f) *Cap. si
quis 17. cap.
de iure pa-
tron.*
(g) *Guag.
lib. 7. c. 3.*
(h) *Cap. tua
de decimis.*
(f) *Specul.
tit. de legat.
Sect. nunc
ca. dilectus
3. de præb.
can. cum in-
ter de con-
suetud. tit.
de Annatis.
Sect. Item
quod dicta
in prag.
sanct.*

(g) *Can.*
Hadrianus
c. en synodo
can. hinc est
16. q. 1.

Guag. lib. 4.
cap. 1.

(h) *Panor.*
in repetite
Seft. quia
v. 30. col. 3.

cap. extir-
pand. de
prebendis.

(i) *Gl. cap.*
Valentinia-
nus 63. dist.

(k) *Pan. c.*
verum de
foco com-
pet. Innoc. c.

Nouerunt
de senten-
tia excom-
muni.

(l) *C. minus*
& ibi Pan.
de iuretur
idem super.
c. veniens

in secundo notab. dicens Regem esse fundatum de iure communi.

(m) *Gl. v. corporali c. vt circa de Eleft. lib. 6. secundum*
Pan. c. laudabilem de frigidis.

the (g) King might punish him. Vpon this right, common, antient, and Diuine, proper to al Kings, are grounded the sentences of the Courts of Parliament. Moreover besides the conference of benefices, the king may hold and (h) possesse them, and indeed hee the hath Canonry of *S. Hillarie* at *Poitiers*, of *Saint Martin* at *Tours*, *Angers*, and *Mans*. And although the King receiue not any order, the (i) Canonists neuerthelesse doe hold that the most Christian king, may exercise the office of a Subdeane, & that *Charles* the 8. did vse the same whilst the Pope celebrated. Also the king precedeth all his (k) prelates, as *Pauormita* and *Innocent* do hold, yea the prelates do owe vnto him liege homage, which (l) importeth fealty towards him, & against all without exception: And to shew that it is in quality of Bishops that they submit themselues, in making their oath, they haue the (m) stole

about

about their neck, their hand vpon the
 stomacke, and the booke of the Gos-
 pell before them. But Lay-men render
 homage kneeling, and their hands
 ioyned together. Also they(n) ought
 to assist the King in his warres, and so
 by sentence giuen, it hath bene iud-
 ged(o) against the Byshop of *Lima-
 ges*. And they may bee depriued of
 their liuings for (p) felony: further
 it appertaineth to the King alone
 (q) to giue pardon to them in case of
 crime, and to reforme the Church,
 (r) assembling for this effect his Prin-
 ces (s) and Prelates, without requi-
 ring therein the Popes authority, as
 reporteth *Vinc. Cygaut*, saying: that he
 had receiued letters and commande-
 ment from the King to reforme the
Franciscan Friars, & so is it practised or-
 dinarily(t) in cases of notorious abuse.
 And finally, the King is alone Lord of
 all the Territory(u) of his kingdome.

(n) *Can. si in
 morte* 23. q.
 8.

(o) *Io. Gall.
 anni* 1280.
in fin. fol.
116. c. ex
multa de
voto. ibiq;
Panor.

(p) *Guid. q.*
39. Bened.
c. Rainutius
2. decis.
num. 459.
Guag. lib.
6. c. 4.

(q) *Aufser.*
in repet.
Clem. 1. in
4. reg. fal. 2.
de off. or-
din. Guido
q. 62. v. cir-
ca. Bened.
v. uxorem

2. decis. num. 445. *Fract. arest. art. 211.* (x) *C. 1. Ne sede va-*
cante Bart. 5. part. cath. consider 17. (s) *Cygaut. tr. de factis*
princ. in regali. (t) *Cap. Filiys 17. q. 7.* (u) *L. pupillus §.*
Teritorium de verb. signif. l. 3. c. donatur lib. Cui. ad 53. C. de
deretur. l. Nulli C. de episc. & Cler.

(x) *Bal. ex flor. l. scuti S. Aristo. Si seco, vindi.*
 (y) *Can. romana Sect. contrahentes de foro compet. l. 6. Can. Episcopus in casus posit. D. foro compet. l. qui seruus Sect. Idem de Aedil. Ed.*
 (z) *Can. Episcopus. Ne clerici vel mo. l. 6.*
 (a) *Can. cū Episcopus de off. ordin. lib. 6. Cui in rapar de Episco. and.*

Now territory is defined in the Ciuill Law, a space of land which boundeth the extent of euery Citty. So called because the Magistrate of the same giueth ferroure, and can expell whom he pleaseth, out of his iurisdiction. Hence it commeth that if a Byshop take any one out of the enclosure of his Court, such taking shall be (x) voide, and therefore they are to (y) craue aide of the Iudges royall. Whereby may be gathered the mallice and folly of those men that entitle a Byshop my Lord of *Paris*, my Lord of *Chartres*, &c. For there is none but the king Lord of those places: yet true it is, that in some Prouinces, there are Byshops (z) Lords of the Territory, as is the Byshop of *Rome*, and some Byshops of *Germany*, against whom maketh the saying of Pope *Nicholas* in his eighth Epistle, that they which are both Kings and Priests vnder the Gospell, are members of the Diuell. Now whatsoeuer the Prelates pretend (a) it is certaine that they haue neither Territory nor iurisdiction, by disposition

tion of Law, neither any portion of Empire pure or mixt, such as is iurisdiction, witnesse the title *De Episcopalia audientia*, different from the title *De iurisdictione omnium Iudicum*; vpon which the learned *Cuias* writing saith: *Episcopi iurisdictionem non habent, nec forum, nec apparitionem, nec executionem*: And therefore there wholly remaineth to Kings all markes of Soueraignty. Yea, as the Doctors (b) Canonists do obserue, (of whom wee borrow that which followeth) the King alone and none other is Gods Vicar and Lieutenant generall in his Kingdome, & *habet vim Apostoli*, and they hold that hee hath authority to excommunicate. And as touching his person and the persons of his subiects, the Pope hath no power (c) to excommunicate or curse them, as the Popes *Clement* the fifth, and *Iohn* the twentieth two themselues doe confesse: of which *Cygaunt* (d) pretendeth to render a reason taken out of *Hostiensis*. And forasmuch as the family enioyeth the same rights (e) as

(b) *Carol. de Grassa-lio è nouo iure. lib. 2. Regal. allegat can. propter & gl. v. ducibus 33. dist. & gl. Adigere de iure pat.*
 (c) *Extrauag. Meruit & in bulla ad aeternam Io. 2. Extrauag. frequentes in fin. de iudicijs.*
 (d) *Cygaunt. tract. de factis princ. c. sententiae excommun. in fin.*
 (e) *Cap. Ecclesia. l. 2. q. 2. gl. c. Clericum II. q. 1.*

(f) Sentence of Court, given the 17. of April 1507. reported by *Iohn Ferrant* in his Treatise of the rights of the Kingdome of France.

the Lord of the same, thence it cometh, that the Kings Officers cannot bee anathematized by the curses that the Pope thundreth forth. And by sentence of Court it hath bene said that in the generall monition, the (e) Register of *Chastelet* was not comprised; for the matters that he knew in the office of Kings Register. Wherefore *Charles* the first in the yeare 1369 by letters pattents enioyned all Prelates and Officials that they should not make or pronounce any censure, or excommunication comming from *Rome* into the Citties and places of his Dominions. And *Charles* the seuenth by other letters pattents dated the second of September 1440. commanded the same thing to the Court, to the Prouost, or Gouvernour of *Paris* and other Iudges. By these testimonies it doth cleerely appeare, that all royall rights and prerogatiues (vsed by the King of *France* at this present) belong, and are due vnto Kings by right Diuine, and common, practised by the Patriarches, and by the

the Kings of *Ierusalem*, and in the *Pri-*
mitiue Church, and by *Constantino, Iu-*
stinian, Charlemaigne, and their succes-
sours, from time to time to this day.
Consequently that such prerogatiues
be absurdly called priuiledges of the
Gallicane Church, or priuiledged cases
for they are not fauours of *Rome*, but
gifts of God; it is not an affranchise-
ment, but a naturall ingenuity of the
Christian Church, before their was
either Pope or Bishop of *Rome*. And
thus much may suffice for that which
respecteth the Kings title. Now wee
must speake of the possession, which
hath bene controuerted in the third
race of our Kings, but yet not in-
terrupted, but alwaies retai-
ned by thē, who haue main-
tained the same in act,
as they were groun-
ded therein by
right.

CHAP. VI.

That the first attempts of Popes, against the authority Royall, began in the third race of our Kings, who haue neuertheless maintained themselves in their rights untill this present.



ISTORIE teacheth vs, that *Hugh Capet*, being chosen and acknowledged King by the States, and lawes of the kingdome, in the year 987. required not any approbation of the Pope, but went straight to *Reims* to be crowned; and though in those daies *Iohn* the twelfth, hauing attained the Pope-dome by horrible meanes (as Hystories report) assailed the king, yet could he winne nothing, though the King at this new coming to the Crowne, would exasperate nothing against him. But the Emperour *Henry* handled him more roughly, for he came to *Rome*, deposed him, and created *Leo* the eighth in his place, and hauing assembled a Councell,

Platina & others.

Councell, he thereby made vse of the rights due to the Emperour according to the Canons. But forasmuch as my drift is principally to speake of the possession of the rights of the King, I will passe over the confusions that the ambition of Popes and Antipopes did in those times bring into the rest of Christendome, from the yeare 1000 of CHRIST, and about the raigne of king *Phillip* the first, when the Empire was dismembred from the Crowne of *France*. Of which disorders one of the principall authors was that *Gregory* the seuenth, whom Cardinall *Bellarmino* calleth Saint, though his name at Baptisme (which Popes renounce after their election) was *Hildebrand*, which the *Germanes* say signifieth in their language *Fire-brand of hell*. With like fury were moued the Popes his successours, *Vrbane* the second, and *Paschal*, for they couered *Germany* and *Italy* with bloud and slaughter, and thence proceeded the diuisions in States and Common-wealthes: So

Can. Adrianus c. vota
can. Agatho
c. lectis c. in
synodo 63.
dist.

that there were at *Rome* the *Vrsins* against the *Colonna's*; at *Florence* the *Medicis* against the *Strozzi*; at *Genoa*, the *Elisques*, against the *Spinola's*; In a word the *Guelfes* for the Pope, and the *Gibelins* for the Emperour: Which diuision spread it selfe all ouer Christendome, except in *France*, which maintained it selfe in her liberty and in the obedience of her King: As also did the wise and mighty Commonwealth of *Venice*, which (now of late) hath expulsed the proclainers and procurers of this diuision, and leuen of ciuill warres, stirred vp, or entertained and strengthened by the Popes in Christendome, euer since these fife hundreth yeares. O that I feare there is the like designs at this present in hand in the Court of *Rome*! But Christians haue patience, *Yet a very little while, and he that shall come, will come, and will not tarry*; The Lambe shall ouercome. There was then in those times for the space of 33. yeares together a horrible slaughter, procured by the popes *Innocent* the third,

Honorius

Heb. 10. 37

Honorius, Celestine, Innocent the fourth, and *Gregory* the ninth against the Emperour *Fredericke* the second. During which, *Mahomet* the open enemy of the Church, advanced himselfe in the East, Whom the Emperour going about to repulse, the pope tooke occasion to make warre against him in *Italy*, to seize vpon *Naples* & other places of *Fredericke*, who was constrained to returne speedily, and to leaue *Greece* as a prey to the *Turke*, and yet the Pope could not bee appeased without giuing him eleuen thousand markes of Gold. With like zeale were moued pope *Innocent*, and others his successours, who kept prisoner *Zemin Ottoman*, brother of *Baiazet* the second; for which hee receiued yearely forty thousand Ducats. And when King *Charles* the eighth would haue made vse of the prisoner for to make warre against the enemy of Christians, pope *Alexander* the sixt, aduertised the *Turke* thereof, and caused *Zemin Ottoman* to bee poysoned,
for

Platina.

Io. Auent
li. 3. Annal.

for which hee had two hundred thousand crownes in recompence, which were deliuered him by *George of Antia* the bearer of the aduise. Hereby wee may plainly discerne of what spirit these men are, and that we must not beleue all things that comes from the Popes, neither imitate their workes : although their flatterers say, that Popes *haue all sorts of lawes within the casket of their owne breast*: which is a sentence inuented by one of the most ignorant Popes, that euer was, namely *Paul* the second, who had bene a Merchants Factor; and was so great an enemy of learning and learned men, that he declared all them to be Heretickes that should pronounce this word *Uniuersity* or *Academy*, Is it not for this occasion that the Iesuities hate so much the Vniuersity of *Paris*? With like reason Pope *Zacharie* caused a certaine *Germaine* Mathematician named *Virgil* to bee cited to *Rome*, because he iudged him an Hereticke, in that he taught that there were *Antipodes*, that is, people that inhabited the

the earth vnderneath our Hemis-
 phere. Wee must not then hold the
 ordinances of Popes, as if they were
 Articles of faith, for so should the
 Creed be much defectuous; and yet
 the Pope would haue all his decrees
 bee esteemed Articles of faith, and
 condemneth for a Hereticke whosoe-
 uer resisteth them. For by that ac-
 count, wee must belecue the glosse
 which defineth her onely to bee a
 whore, that hath had to do with more
 then twenty and three thousand men;
 and that he that marrieth such a beast,
 meriteth remission of sinnes. *Wee*
ordaine (saith the pope) *that for all*
such men as shall take common women out
of the stewes, and marry them; that
same shall profite them for remission of
their sinnes, And how dare pope Gre-
 gory couple that abomination with the
 merite of the holy passion? It pertai-
 neth onely to the mother of whore-
 domes, to enhance her wares so high,
 & to giue course to such trespase. Now
 such and the like impostures of the
 Court of Rome, being knowne by the
 Christian

*Can. nulla
 & gl.v.
 dist. 19.*

*Gl.v. mul-
 torum can.
 vidua dist.
 34.*

*Cap. inter
 opera cha-
 ritatis de
 spons. lib. 4.
 decretal.*

Christian Churches, caused men to appeale for some clauses and abuses in such decrees, and the King maintained himselfe and his people in the Christian liberty, without contradiction, till the yeare one thousand one hundred thirty seuen, in the raigne of *Charles the Yong*, whose constancy the pope would try, about the prouision of the Arch-bishopricke of *Bourges*: as likewise of *Phillip* his successeur, Anno one thousand one hundred eighty, against whom, pope *Innocent* stirred vp the King of *England*, and caused wars betweene them: And as for *Lewis* the ninth called also Saint *Lewis* because of his piety and iustice, who was king in the yeare one thousand two hundred twenty seuen, he gaue peace to the *Albigenses*, perceiuing (as *Haitla* saith) that they were hated of the pope, principally for that they cried out against the dissolute liues of Church-men: hee also tooke away the sale of Offices. To this holy Prince Histories ascribe these qualities, that hee was a *gardian of the Lawes, a protector*

rectour of the Church, the head of the Nobility, and Father of the People: Hee caused also the Byble to bee published in the French tongue. My Lord, your Maiesty is descended from this great prince, betweene his and your comming to the Crowne is so great a resemblance, that your subjects do hope for the same graces vnder your authority, name, descent, age, place of Coronation, nature, instruction, regency, publication of your Edict of peace, all agree: Hee beganne to raigne at twelue yeares of age, was crowned at *Reims*, remained vnder the regency of his mother, though shee was a stranger, and a *Spaniard*. For *Frenchmen* are ashamed to referre lesse to the last will of their King, then did the *Sicilians* vnto theirs named *Anaxillaus*, who gaue for Regent to his sonne a slaue, that had bene faithfull vnto him: But in case of such a gouernement in whom else can there be found a more tender affection, then of the mother? or nearer, then taken out of the bowels?

To

For the Regency.

Iustin. 4.

*Annales
Nicholas
Giles.*

*Sciat fatui-
tas vestra,
&c.*

*Io. Andr.
& Bald. s. l.
de feud. gl.
ad 6. De-
cretal.*

To come againe to our deliuerers,
about whom appeareth most *Philip*
the fourth, surnamed the Faire, who
in the yeare 1320. had to doe with a
prodigious monster of a man, pope
Boniface the eighth, who wrote to the
king in these termes. *Wee will that thou
know, that thou art our subiect, both in
Spirituell and in Temporall things.* To
which the King answered, beginning
thus: *Let your sottishnesse and fond te-
merity know, that in Temporall things,
we haue none but God for superiour, &c.*
And the King not content with this,
commanded a Lord of *Languedoc*,
an *Albigensis*, of the house of *Nogaret*,
to seise vpon this pope: Which he did,
and hauing cuffed him on the mouth
with his gauntlet, cast him into prison,
where he died, leauing behind him
this *Elogium* or praise in diuerse hy-
stories, *He entred into the Papedome as a
Fox, reigned as a Lyon, and died as a Dog:*
For hee entred into such a phrensie,
that hee gnawed off his owne hands
with rage. O that the deceased King
your Maiesties father were aliue, and
that

that hee saw the letter of that ambitious prelate, commented on by a Cardinall Iesuite, who durst publish a booke of it; would he not haue commanded that arch-hereticke to bee brought to him bound hand and foot, and cast into the prison of his palace, for to bee condemned and suffer the like execution, that the Legates of pope *Benedict* did before the pallace, after they had seene their Bulles torne in peeces, the 29 of Iuly, anno 1408 in the raigne of *Charles* the sixt, And what? do such men thinke they haue to do with children? Yea rather with a flourishing State, war-like, allied, peaceable, fortified with money and furniture for the warres? With God himselfe, protectour of the most desolate widdow, and poorest Orphan? and therefore of the Regent of the children of his Anointed, and of the State, which by his grace hath now so long time subsisted: I returne to *Boniface*, and passe vnder silence that his Bull was in the presence of the King cast into the fire, by the Earle

Papon. Arrest. lib. tit. 5. Arrest. 27.

Earle of *Artois*, that his *Nuncio's* were committed to prison, and prohibition made, that no man should carry money to *Rome*, nor provide any for dispatch of Benefices: that the King transferred the popes seate to *Anignon*, which remained there three score and foure-teene yeares after; that in those times were sixe Anti-popes, yea three at one time, all three deposed by the Emperour *Sigismond*: especially *Iohn* the 23 conuicted of horrible crimes, So was *Clement* the seuenth, who had sowed vp fise Cardinals in sackes and cast them into the sea: and three more hee beheaded, and burnt their bodies to ashes, which hee caried euery where with him in chests, with Cardinal hats set on the same, that it might bee knowne what they were. And we must not omit, that *Iohn* the twentieth two was deposed for hauing vnaduisedly excommunicated the Emperour *Lewis* of *Bauiere*. Since in the raigne of *Lewis* the eleuenth, pope *Eugenius* found himselfe agriued at the pragmaticall sanction or confirmation of
the

the decree made in the Councell of *Basil* for the election of Prelates, collation of Benefices, &c. But the King vsed a Soueraigne remedy, and which was ordinary with his predecessors: for he forbade that any money should bee carried to *Rome*, neither was that a light punishment, for it was found that the Pope drew out of *France* yearly a million of Gold, which was the tribute that the *Romans* raised out of all the *Gaules*. Which might very profitably bee employed on Hospitals, Colledges, and Spittles in *France*, without passing any further. Against all these disorders many good Doctors haue exlamed, among others *Saint Bernard* and his schollers. Also *Sauonarola* a great and learned man among the Clergy, who was held to haue had the gift of prophesie, said to King *Charles* the eighth, that God called him into *Italy* for to reforme the Church: and in deed being before *Rome*, the walles of the Citty fell downe. Then hauing entred the Citty and brought forth his Cannon out of

Suet. in vita Iulij Caesaris.

Saint *Markes*, for to plant it against the Castell, the breach was made without shooting against it: but for all that *Sauanorola* was not beleueed, because (saith the Historie) part of the Couñcel were corrupted with money, & for that the Cardinall of Saint *Malo* gouerned the Kings treasurie. These delaies called to the Crowne King *Lewis* the twelfth, who sent the Cardinall of *Amboyse* to *Trent* to the Emperour *Maximilian*, and to *Ferdinand* King of *Arragon*, to consult about the reformation of the Church; not in the members onely, but also in the head. Which caused Pope *Iulius*, who had a contrary intention, to sollicite the King of *England*, to diuert *Ferdinand* from this purpose by giuing him the inuestiture of the Kingdome of *Naples*, and besides to allie himselfe with the *Switzers*, by meanes of a thousand Florins giuen to each Canton. The King notwithstanding lost not courage, but assembled the Prelates of his owne Kingdome in the Citty of *Tours*, about

about an hundred yeares agoe in September last, and in the same were given Catholicke dicisions against the Pope, which stands for Law against such as would at this day perswade *Frenchmen*, that they must not succour their confederates, nor make warre otherwise then it pleaseth *Rome*. The King did more with the Emperor: for he published a Councel at *Pisa*, which the Pope (that hee might auert the same) assigned at *Saint Iohns of Latran*. In those times was invaded the Kingdome of *Nawarre*, by *Ferdinand* of *Arragon* against King *Iohn de Albret*, whom the Pope had excommunicated, in hatred of the succours hee gave to the King. And at that time *Ignatius Loyola* a *Spaniard*, being hurt and maimed within *Pampelune*, which the King besieged, deuised to erect a society of *Iesuites*, that should uphold from thence-forth, both the usurpations of his Maister, and the title vpon which they are grounded, to wit the power of the Pope, which they extoll aboute the goods, life and

See Du Till. in the end of his Chronicle

honour of Kings: and for this effect they haue a vow, which no other religious men take: It is a *blind vow*, which maketh them moue subiects against their Priaces. Now the Popes continuing their proceedings in the raigne of *Francis* the Great, the King had for enemies the Emperour, the King of *England*, the Duke of *Milan* and others; notwithstanding hee letted not to say boldly. *That if hee were constrained to goe into Italy, to get his absolution, hee would go so well accompanied, that they should send to meete him.* Since, the Popes making vse of religion for to trouble the States of Christendome, to hinder from any more speaking of reforming the Head, as the Emperour *Maximilian*, & King *Leone* the twelfth had determined to doe, *France* being very much weakened: Pope *Sixtus* the fifth made a league, excommunicated the deceased king, then King of *Nauarre*, and my Lord the Prince of *Conde*, who the sixt of Nouember 1585. fixed vp their oppositions with an appeale as in case

case of abuse, and gaue the lie to *Sixtus* the fifth, calling himselfe Pope, in that hee termed the King and the Prince Heretickes. Which proceedings *Gregory* the foureteenth continued against King *Henry* the third and all his seruants, whom hee excommunicated by his *Nuncio Landriano* sent into the Capitall City of the Kingdom. Here was the time that *Frenchmen* should haue feared, if this scarrow had bene to bee feared by the seruants of their King. The capitall Citties were reuolted, such as remained still vnder the name of the King were in many places retained in their duty by force; there were few souldiers, and no money. But an excellent counsell, a graue Senate of faithfull seruants to the King: one *expersteris Achilles*, it is therefore said by sentence of Court, that *this Bull shall be burnt in the publicke place by the hands of the common executioner; decreed against Landriano Nuncio: Inhibitions are made, that no man shall carry money to Rome, or provide any for the dis-*

The sentences of
Tours and
of Chaalös.

patch of Benefices: Gregory the fourteenth entituling himselfe Pope, declared enemy of the peace, of the Catholike union, of the King and of the State, and adherent to the conspiracy of Spaine, the fautor of rebels, guilty of the most detestable parricide, committed in the person of King Henry the third. Since that King Henry the Great, hauing maintained with his authority the liberty of the Gallican Church, the fautors of the Popes power, contrary to the ordinance of God, ceased not till they had murdered him, as they had before done his predecessor. And immediately after haue published their manifestation, touching the pretended Temporall power of the Pope, vnder the name of Cardinall Bellarmine Iesuite. Which Treatise, the Court of Parliament at Paris hauing seene, gaue their solemne sentence (the most Soueraigne Courts of the great or gilt chamber of the Tournelle, and of the Chamber of the Edict, or mixt Court, being assembled) which containeth these words.

The Court doth prohibite and forbide all

all persons of what quality or condition
 facier they bee, upon paine of being held
 guilty of high Treason; that they shall not
 receive, keep, communicate, Imprint, cause
 to bee Imprinted, or expose to sale the said
 booke, containing a false and detestable
 Proposition, tending to the eversion of So-
 veraigne powers, ordained and established
 of God; to the raising of the subiects against
 their Princes, withdrawing of their obe-
 dience, inducing to attempt against their
 persons, and States, and to trouble the
 rest and quiet of the Commonwealth.
 Enioyneth, &c. Behold how and by
 what meanes the State-royall hath
 bene maintained against the proceed-
 ings of Popes: But if there bee at
 this day any that would bring into
 France new matters, more pleasing to
 the aduersaries (that is to say to the Je-
 suites) those new counsellours are
 bound to produce like proofes for
 their opinions, as wee haue done for
 ours taken out of Historie. But it
 shall be to purpose in a matter of such
 importance, that they present them-
 selves in publicke, the halter about
 their

Sentence
 of Parlia-
 ment of
 Paris on
 the 26. of
 Nouem-
 ber 1610.

their neckes after the manner as in old time the new Law-givers did, that they may presently be cut short, in case they perswade not their auditors. This course wil assure the Kingdome, and deliuer your Maiesty from many importunities.

CHAP. VII.

What is the power of Ecclesiasticall persons, And that the Pope is not grounded in the pretentions of Cardinall Bellarmine, neither on Divine, nor humane Law, or right.



AS they that inroach vpon the rights of Kings, imitate that Emperour, who said, if the Law bee to bee broken, it must be done for a Kingdome: so we haue obserued that another head of the same Common-wealth, lead an army into *Affrica*, for to with-draw the enemy out of *Italy*. According to which stratageme, wee will passe ouer the *Alpes*, descend vpon the place, and examine

examine the power of the aduerse parties, and will see if it was so at the beginning. Neuerthelesse before I enter into this discourse, I will most humbly entreate your Maiesty, to beleeue, that in the same, I intend not to comprehend the good and holy Bishops and Priests which haue kept themselves in their duty, as lawfull successours of the Apostles: in fauour of whom it is written: *Hee which receineth you, receineth me, and whose feete are blessed bringing the glad tydings of the Gospell of peace.* These wordes wee borrow of purpose, that wee may shew on the one side, that wee bring nothing of our owne: and on the other side, that from time to time the truth hath not remained without witnesse, and that this gangrene which we cut off had not gotten ouer all the members: of whom also good Clergy-men being the successours at this present, will not take it ill if wee reprove the actions of some *Siluesters, Iohns, Gregories, Bonifaces, Iulius, Alexanders & Sixtus,* who

who haue oftentimes set all Christendome on fire and in bloud; knowing that such spots respect not them, no more then the Apostle-ship receiue th blame by the treason of *Iudas*. For the faithfull Pastours sighed in their time, to see such a disorder in Church, wherein vice carried away the most part of the world. Also from time to time not onely the Kings Officers, but the best among the Clergy also, haue opposed themselues; that they might restraine such vsurpations: Although on the other side the Pope set vp new orders, depending on him in such sort, that they durst Preach none otherwise then hee listed; and them that flattered him most were the best Beneficed. So disobedience to parents was followed, with rebellion against the Magistrate, yea against the Prince; so farre as to say, that it was necessary to saluation to belecue that the Pope is God on earth: To take away which false opinion, and to hinder least in consequence of the same any attempt against our Kings, I haue reported
some

Some actions of Popes, which shew
that they bee very farre off from that
holinesse they pretend. This is the
only end of this Treatise, and not the
desire to blame any of that order:
would to God they had bene the true
successours of the Apostles, so much
would I have honoured them in their
charge, as I detest the vicious. But
seeing wee are in proceffe betweene
the King and this new power, wee
must agree vpon a Iudge superi-
our to them both, for to ground their
rights. And as the King hath here
about verified his right by the Law
and by the Gospell by the Law of Na-
ture, the Law of Nations, and the
Ciwill Law, not making vse of the
Sentences of his Soueraigne Courts,
and of his Statutes. So also I thinke
that euery man of sound iudgement
will beleue, that *Bellarmino* ought
not to ground his mixt power vpon
the Canon Law, for that were to bee
iudge in his owne cause, & to alleage
vsurpations for good titles. The same
iudgemēt must we giue of the allega-
tions

tions of all the domesticke witnesses and pensionaries of the Pope, infected with the new maximes of the Canon-law, brought in since fivie hundred yeares, whose testimonie hee produceth in the beginning of his booke. Which may serue for answer in a word, against all such depositions of reproachable witnesses. And hereby is cleerely manifested, that the Pope hath not whereon to ground his pretensions, neither in diuine nor humane law, or right, seeing that his owne is not authentickall to his profite. But if hee will be obeyed, let him imitate our Sauour, who grounded his authority on an irrefragable prooffe, saying in Saint Iohn, *I seeke not the witnesse of men: Search the Scriptures, for in them yee thinke to haue eternall life; and they are they which testifie of me.* According to which rule Paul & Syllas were examined in Berea: for it is said that the men of that place, *sought the Scriptures daily, to see whether those things were so.* In imitation of whom wee will see if it be so, and will conferre

Act. 17. 10.
11.

ferre the holy Scriptures and the Iesuites imposture together, and if hee refuse this tryall, wee shall know that he is one of them that *Tertullian* speaketh of in these words: *Constraine Heretickes to proue all their questions, by the holy Scriptures, & they cannot subsist*: And if the King for to proue the authority of his Temporall right, contented himselfe with the Law of God, which is Spirituall, how should the Cardinall dare to accuse it of insufficiency, for to sustaine a right which hee pretendeth Ecclesiasticall? And if it bee sufficient, whence commeth it, that till our Sauours comming in the flesh, that is, for the space of foure thousand yeares, his pretended authority was neuer heard of? And after CHRIST till the Emperour *Constantine* were nothing but horrible persecutions, for the space of about three hundred yeares; yet there was no speech of dispossessing *Augustus*, nor *Nero*, or their successors. Also our Cardinall maketh onely *Hildebrand* to be the chiefe, whose testimony

Tert. lib. de resurrect.

Act. 5. & 8.
cha. & 13.
II.

1 Eccleſ. 8.
2. 4.
He anſwe-
re th not
th ere,
Th at ſhall
be the
Pop e.

nie hee alleageth in the beginning of his booke: now hee was Pope in the yeare 1073. Neither will the blasphemous anſwere of the Ieſuites ſerue: who ſay, that the Church had not power enough to make it ſelfe to bee acknowledged. For I pray you, could not the Lord IEſvs, armed with the rod of yron, ſpoken of in the ſecond Pſalme, haue beaten to peeces ſuch Emperours? Saint *Peter*, whole ſhadow healed the ſicke, who confounded *Simon Magus*, ſtrucke with death *Ananias* and *Saphira*; and Saint *Paul*, who ſmote *Elymas*, that reſiſted him, with blindneſſe; would they not haue ſubiugated the perſecutors, if it had bene lawfull for them to exalt themſelues aboue the powers that beare the ſword? But contrariwiſe, they knew that it was written: *Take heed to the mouth of the King, & to the word of the oath of God.* Item. *Where the word of the King is, there is power, and who ſhall ſay vnto him, what doſt thou?* They knew alſo that from the beginning, our Sauiour had beaten downe that preſumption,

sumption, saying, *Whoſoever will bee great among you, ſhall bee your ſervant. Again, The Kings of the Nations have domination over them, &c. but it ſhall not bee ſo among you, &c. Bee not yet called our Maſter, for one is your Maſter, to wit CHRIST, and all yee are brethren.* Also when Saint Paul reckoneth vp the Offices of the Church, hee ſaith: *God hath ordained ſome in the Church, as: Firſt Apoſtles: ſecondly Prophets, thirdly Teachers, &c.* And if that power, ſo much ſpoken of, had bene eſtabliſhed of God, Saint Paul would not haue forgotten it, for ſeeing hee treateth there of the degrees of Paſtors; it had bene a fit place to ſpeake of it, and inſteed of putting all the Apoſtles in one ranke, ſaying; *firſt Apoſtles;* if that had bene of diuine inſtitution, hee would haue ſaid: *firſt a Pope,* armed with two ſwords, Temporall and Spirituall: ſecondly, Cardinals, and ſo forward from Principallity, to Principallity Hierarchicall. But contrariwiſe Saint Peter forbiddeth his true ſucceſſors all domination

Mar. 10. 43

Mar. 10. 26

Luk. 22. 25

Mar. 22. 8.

1. Pet. 5. 2.
3. 5.

2. Cor. 11.
5. & 12. 11.
Gal. 2. 9.
11. 14.

Act. 8. 14.

nation, saying: *Feed the flocke of God, &c. not as having domination over Gods heritage, but as being ensamples to the flocke, which hee so ordaineth, that (saith he) yee submit your selues every man one to another, And Saint Paul witnesseth that hee was nothing inferiour to the very chiefe Apostles: that Iames, Peter and Iohn, who were counted to bee pillars, had giuen him the right hand of fellowship: And indeed, when Peter was come to Antiochia, he withstood him to his face, for hee was to bee reproved, in constraining the Gentiles to do like the Iewes. And if Saint Peter was reproved by one of his companions, by a stronger reason was he bound to render an account to the whole Councell assembled in the capitall Church, in which Iames sate, namely in Ierusalem, as wee reade in the Actes, Hee also obeyed the other Apostles, who sent him with Saint Iohn into Samaria. Now note that Saint Paul saith not, that Iames (whom he nameth first) Peter, and Iohn were pillars: but saith they were counted so, noting the opinion*

opinion of the vulgar, for the holy building of the Church, is not a iustice set vpon three pillars, much lesse vpon one onely fantasy of man, for to turne euery way, but on twelue pillars, that is to say, the twelue Apostles, as is said in the *Reuelation*. And Saint *Hierome* in the middle of the discourse against *Iovinian*, hath these wordes. *The firmenesse of the Church is equally found d vpon all the Apostles:* Note, hee saith equally. Who also haue all of them for solide Basis, that corner-stone of many refused: the stone out of which springeth forth the water of life; the stone besides which, none can lay any other foundation. Vpon which also both the doctrine & discipline of the Apostles haue bene builded, to wit, IESVS CHRIST. Wee reade also, that the Apostles were assembled in the Church of *Ierusalem*, a Church priuiledged aboue all others, because that out of it haue come the Prophets and Apostles, it was taught by the Maister himselfe, sprinkled with his blood, honoured

Reuel. 21.

1. Cor. 3.

Actes 17.

H with

Clem. Epist.

I.

Act. 17. 23.

Can. mult.
S. quicumq;
dist. 4.

with his passion, and marked with his sepulcher: and of the same was the Apostle Saint *James*, called by the Ancients, *the Bishop of the Apostles*, who removed not thence, though the other Apostles were ambulatory: who was a Prince of the bloud royal, cousin germane to our Saviour, and was president in the first Councell, in which hee gaue his opinion last, and collected the voices, as wee reade in the *Actes*, neuerthelesse hee tooke not vpon him for that any principallity. For the letter written by aduice of this company; beareth not the title of his name, but of the name of all. *The Apostles and the Elders, &c. greeting.* Within the bounds of like modesty, haue the holy Byshops of all Christendome, contained themselues, till the yeare fixe hundred and seuent and for prooffe hereof, we need but the Canon it selfe, taken out of Saint *Chrysostome*, which hath these wordes, *Whosoever desireth Primacy on earth, shall finde confusion in heauen, and shall not bee found in the number of the seruants*

maner of God, &c. This Aristocraticall forme then of governing the Church, by a common councill of Pastors and Deacons, dured a long time in the Church: so long as the persecutions banished the ambition of Priests: which were in nothing different from Bishops. For as for the place of Saint *Hierome* aboute alleaged, hee speaketh as hauing regard to his times, wherein already the Bishop was distinguished from the Priest, in that hee conferred orders, which the simple Priest did not. But it was not so from the beginning, nor a long time after the Apostles. And witnesse Saint *Hierome* himselfe, vpon the Epistle to *Titus*, saying, that there was no difference of power and charge the one from the other, and that it is *by custome; and not by truth of diuine disposition*: that such a degree is inuented. And to proue that the Priest, and the Bishop were one and the same person in the Church, he alleageth the 20 of the *Actes*, where it is said, that Saint *Paul* sent from *Miletum* to *Ephesus* for the Priests of

*Hier. Ena-
grio.*

*Hier. 3. ad
Titum.*

Act. 20. 17.

Phillip. i. i.

I. Pet. 5. 1.

the Church. Item that of the *Phillipians*, where Saint Paul saluteth the *Saints which are in Phillipi*, with the *Bishops and Deacons*. For seeing hee nameth many Bishops, hee intendeth to speake of Priests, because by the new order of such superiority, there is but one Bishop in euery Citty. Secondly, if there had bene there Priests, others then them hee calleth Bishops, hee would not haue forgotten them, seeing he omitted not Deacons. Lastly, Saint Peter not onely calleth them Priests or Elders to whom hee wrote, but also calleth himselfe a Priest or Elder with them, and a companion in the Presbitery. Saint Paul also ascribeth ordination to the assembly of Priests, and enioyneth the *Hebrews* to obey not one sole Bishop, but their ouer-seers. And if among the Apostles there had bene some greater then others, it would not haue bene said, *I am of Cephas, and I of Apollos*, for either they would haue reclaimed the greatest, or hee that had an inferiour Pastour, would haue bene still. But
this

this Aristocraticall forme hauing displeased some, passed to the great Cities, who would attribute to themselves some second prerogative aboue Bishops, and to haue Patriarches of equall authority, namely in *Ierusalem*, *Antioch*, *Alexandria* and *Rome*. Which the Synode, held about the yeare 400 of our Sauour, winked at. Soone after, the Emperours hauing translated their seate to *Constantinople* by reason of the warres of *Italy*, this dignity was communicated to the Bishop of the place, yea greater by measure as ambition grew. Thence came a law of *Zeno* their Emperour in the yeare 476, another of *Anastasius*, by which the Church of *Constantinople* is exalted and priuiledged aboue others, As *Mother of the Orthodoxall Churches*. And *Iustinian* ordaineth that all Bishops of what Prouince soeuer they bee, should repaire to the Bishop of *Constantinople*, and in the Law 24. *That the Church of Constantinople is the head of all others*. And not onely the said Church is called Mother, but the

Nic. syn.
c. 6.

Zeno in l. decreuimus
16. l. priuilegia 17. C. de sacros. Eccl.
Inst. Nou.
123. c. 9. de sacros. Episcopis l. 24. *Constantinopolitana*. c. de sacros. Ecclesys l. Certissime 34. C. de Episc. aud.

*L. Cum ue-
limus. 7. C.
de summa
trinit. Con.
Oecum. 5.*

*Nic. 2. Ac.
2.*

*Greg. 4.
Epist. 118.
19. & 7. li.
3. 74. 79.
80.*

*Idem lib.
16. Ep. 30.
Paul. Diac.
lib. 18. in
Phoc.*

Patriarke of *Constantinople* is called Oecumenicall (that is to say vniuersall and superiour to all others) in two diuerse Lawes. Yea the Patriarke of *Rome Hadrianus* greeted *Tharasius* Patriarke of *Constantinople* with the name of Vniuersall Patriarke, as also that name was granted vnto him by the Councell held in the yeare six hundred. Notwithstanding many holy Bishops were agriued at this title. So *Gregory* the Great, Bishop of *Rome* writeth to *Mauritius* Emperour of *Constantinople*, letters worthy to be reade of Princes, obserued of Bishops, and grauen in letters of gold in Churches, wherein among other things he saith, that *such a man agreeth onely to Anti-christ, or his fore-runner*. Notwithstanding soone after, the successeur of great *Gregory* succeeded him not in opinion, receiuing from *Phocas*, the murtherer of *Mauritius* and vsurper of the Empire, the name of Vniuersall Byshop, in the yeare of our Lord 607, and of the world 4558. And at the same time, to wit, anno 613.

Mahomet

Mahomet declared himselfe Prophet and Captaine of the *Arabians*. So ambition as a secret enemy sate within the Church: and the open enemy, to wit. *Mahomet*, made warre vpon it without, according to the Prophecie of *Daniell*. Whence tragicall effects haue followed, whereof we haue quoted some, in all Christendome: all through want of hauing kept the modesty of the Apostles and the Christian charity recommended by the holy Doctors of the Church, and written in the Canons: *Let not the Bishop of the first seate be called Prince of Bishops, or chiefe Priest or the like, but simply Bishop of the first seate, and let not the Romane Bishop be called Vniuersall Bishop.* The reason is in the two Canons following. *For such names puffe vp vanity, and hurt charity.* The conclusion of this Chapter shall bee, that as vnder the Law, the offices of Priests and Leuites was limited to perfumigations, vuleauened cakes, sacrifices, and interpretation of the Law of God: In like manner vnder the Gospell, our

*can. i. sedis
dist. 99. &
duobus seq.*

*L. repetita
41. in l. pla-
cet & au-
then. seq; c.
de Episco-
pis & cleri-
cis l. consu-
ta. 23. c. de
testamentis.*

Lord gaue none other commission to
to his Apostles and their lawfull suc-
cessours, but to Preach the Gospell &
administer the Sacraments to such as
they found fit to receiue them, & to
refuse them to the prophane, & to shut
thè out of the Temple: & not to con-
fiscate, proscribe, or giue away the
goods of other men, or entermeddle
with affaires of State, against the Cō-
stitution of Iustinian; *Clerici ne militent*,
Let not Clergy-men medle with pub-
lick actiōs; For (saith the Emperor) *it is*
a shamefull thing, for a Church-mā to shew
himselfe skilfull in affaires of the Pallace.

CHAP. VIII.

*That Cardinall Bellarmine & other Ie-
suites, set the Pope aboue that which is
called God in Spirituall things.*

THE name were a small matter, if
this Primacy in order were not
degenerated into Primacy in degree,
& that which went side by side as cō-
panion were not set aboue as Maister,
imitating that euil seruant, who seeing
his Maister frō home defer his cōming
would

Mat. 24.

would make good cheere to the Masters cost, beat & out-rage his fellows. Which *S. Bernard* found fault withall in his time, writing to Pope *Eugenius*. *Know that thou art not Lord of Bysshops, but one of them, and that the Church of Rome is Mother, but not Lady.* Notwithstanding there be some Court-doctors at this day, which would teach the *Gallicane* Church to speak big, & instead of saying *Mother*, make her be called *Madame*; & would make vs forget to say *Abba Father*, speaking to God, & *Abimelec*, my father the King, speaking of the Prince. But let our Churches remeber what was at the beginning, & that *Salomō* knew as much as such men. *Item* that the Church of *Rome* hath no more priuiledge aboue the *Gallicane* Church thē that of *Ierusalem* aboue the Gentiles; & therefore she might cōtent herselfe with the name of sister, as did the Iewish, speaking of the Church of the Gentils in these words. *We haue a little sister, & she hath no breasts,* saith she in the Cāicles. Notwithstanding the *Romish* Church passing further calleth

Bern. Ep. ad
Eugen.

Cant. 8. 8.

Cap. Anti-
qui lib. 5.
decret. tit.
33. de pri-
uilegijs &
excessibus.

Reu. 18. 7.

Bern. Epist.
20.

calleth her selfe, *Mother, and Mistresse* of all the faithfull, not considering that shee attributes to herselfe the qualities that Saint Iohn giueth to spirituall *Babylon*, which speaketh thus in the *Renelation*, *I sit being Queene, and am no widdow, and shall see no mourning.* But all particular and visible Churches are sisters of bloud, begotten of one same incorruptible seed, brought vp in the same Catholicke family, members of one and the same head, branches of the same Vine, co-heires of the same succession, children of the Mistresse *Sara*, and not of the seruant *Agar*. Wherefore the same Saint *Bernard* not being able any longer to endure that pride, crieth out. *Already long ago, against the doctrine of Saint Peter, yee haue enterprised domination ouer the Clergy, and against the doctrine of Saint Paul, yee beare rule ouer the faith of the whole world; but at this present yee adde something more, attempting aboue Religion: what remaineth more, but that yee command the Angels?*

And in another place, *They go adorned*

Red with the goods of the Lord, without doing him honour: thence is that glittering of a Harlot, that apparel of Stage-players, that Royall furniture, gold on bridles, saddles, spurres, &c. That same is the Antichrist, which wil falsely call himselfe not onely the day but the mid-day, and will exalt himselfe, above that which is called God, or that is worshipped, whom the Lord IESVS will consume with the Spirit of his mouth, and destroy by the brightnesse of his comming: For it is he which is the true and Eternall mid-day, the Spouse & Advocate of his Church: God above all blessed for euer and euer, Amen.

Now that which moued this holy man to giue this name to the ambitious, is that which is written in the Epistle to the Thessalonians. That day shall not come, except there come a departing first, and that that man of sinne be reueiled, that sonne of perdition, which opposeth himselfe, and exalteth himselfe against all that is called God, or that is worshipped: so that hee dith sit as God in the Temple of God behauing himselfe as if hee were God. Out of which truth
it

Bern.cant.
serm.33.

Take heed least they that say, they are the Sun, and Kings the Moone (duo Luminaria) be not designed by S. Bernard.

Cap. solite
i. decretal.
tit. 33. de
Maiori-
tate.

Theff. 2. 3.
4. 8.

it followeth that Cardinall *Bellarmino* by his writings figureth forth that mā of sin, for there is nothing in heauen nor in earth, which he submitteth not to him.

I First of all, all Bishops considered either (a) assembled together, or separately, who dare not say to him, why doest thou, whatsoeuer seemeth him good? Against the practise of S. *Peter*, who receiued the reproofe of S. *Paul*, & rendred a reasō to the Church of *Ierusalem*, for that he had Preached the Gospell to the Gentiles. Wherefore *Gregory* the Great, Bishop of *Rome*, in the yeare of our Lord sixe hundred and foure, compared such a (b) man to Lucifer, who said in the 14 of *E/ay*, that hee would mount aboute the starres, For (saith he) *what else are the Bishops of the Uniuersall Church, thy brethren, but starres of heauen, before whom thou wouldest preferre thy selfe by a high name (to wit, Bishop of Bishops) what other thing sayest thou; but (that which Lucifer said) I will ascend up to heauen, and will exalt my throne aboute*

(a) *Can. si
Papa. dist.
40. can. ne-
mo causa 9.
q. 3.
Gal. 2.
Act. 11.*

(b) *Greg. li.
4. Epist. 82.
ad Iohan.
ieiunatore
Patriarch.
Constanti-
nopolit.
Idem. li. 6.
c. 194. &
registro ad
Mauritiū.*

about the Starres of heauen. For this great Gregory knew that which Saint Peter from the Lord IESVS had commanded in his Catholike Epistle, *Bee ye subiect one to the other, and enioineth Pastors to feed their flocks, not as hauing domination ouer the Churches: and Saint Paul declareth, that the Spirits of the Prophets, are subiect to the Spirit of the Prophets.* But these Doctors of nouelty puffed vp the pride of a man and hurt charity, saying: *Let no man presume to reprove him, though hee leade infinite companies of soules with him, for to suffer eternall paines, with the first slave of hell:* These are the very wordes of the Cannon. Because, saith Bellarmine, God permitte not that the Pope should define any thing without reason: insomuch that they hold, that if the Emperour, the Kings, the Clergy, & al the people were together, they should not haue the power to iudge such a man.

1. Pet. 5.

1. Cor. 14.
12.

Can. si. Pa-
pa dist. 40.

Bcl. de
Pont. l. 4. c.
2.

Can. Nemo
iudicabit
Can. 9. q. 3.

2 The second degree is to set himselfe about the Coucel, & about the clergy in body: for seeing God promiseth to be pre-

Mat 18.20
Moscon. de
maiestat.
milit. Eccl.
l. i. c. i. p. 27
Ioh. Selua
li. de Benefi-
cijis part. 4.
pag. 8. in
28. tract.
tomo. 15.
part. 1. fol.
Iacobatius.
de Concil.
lib. 1. art. 1.
num. 36.

Baron. in
paranet.

present in the midst of them which are assembled in his name. That man which setteth himselfe aboute this company, whereof the holy Ghost is president and moderator, exalteth himselfe aboute that which is called God. So *Mosconius* holdeth that the popes opinion must rather bee stucke vnto, then to the opinion of all the rest of the world besides, contrary thereto. And that one may appeale from the Councell to the pope, but not from the decree of the pope to the decision of the Councell, this is said by *Iohannes Selua* a Spaniard.

3 Angels are said to bee of God, and his messengers: of these same writeth Cardinall *Baronius* against the *Venetians*. Know yee not that wee shall iudge the Angel? Abusing the place, which speaketh of all the faithful (and not of Church-men onely) which faithfull, as assistants of the Iudge Ie-
 svs, shall sit at his right hand in the day of iudgement, shall assist at the condemnation, which our Sauour shall pronounce against the wicked,
 and

and against the euill Angels, saying:
Go yee cursed into euerlasting fire, prepared for the Diuell and his Angels.

4 The Apostles are also said to bee of God, *hee which receineth you, receiveth mee*; Neuerthelesse they exalt this power aboue the Apostles, saying, that according (a) *to the fulnesse of power, of right he may dispense aboue the Law*, yea that hee may dispense (b) against the Apostle: *Item* against the Canons of the Apostles (c) *Although* (saith that Canon) *according to them same, a Priest that is a fornicator ought to bee deposed, neuerthelesse not without the authoritie of Syluester*. Neither can that euasion serue their turne, which say, that the pope (d) dispenseth of the Gospell in interpreting it. For first of all, who euer heard dispensation called an interpretation of the Text? Secondly, if it be by way of interpretation, why is it rather deferred to the pope, then to Sorbonists of Paris, who haue better skill then hee. But I deny that such interpretation as he giueth by dispensation is lawfull, neither yet for the whole

(a) Cap. pro
pasuit 4. li.
3. decreta.
tit. 8. de cō-
cession.
præb. & gl.
verbo. dis-
pensare,
&c.

(b) Gl. ver-
bo fiat.
Can. lektor.
34. dist.

(c) Can.
Presbyter
dist. 82.

(d) Vide &
gl. cap. au-
thoritatem
cau. 15. q. 6.

* L. 12. Si
Imperatis
c. de legibus
Si enim in
presenti le-
ges condere
soli Impe-
ratori con-
cessum est,
& leges in-
terpretari
solo dignum
Imperio esse
oportet.
Nehem. 8.

Synod. Auf-
burg anno.
1548.

whole Church in body, seeing it is God alone that commandeth, and the Churches part is to obey, to heare the voyce of the Bridegroom, and to learne of him in silence: and this the Iurif-consults can tell, *It pertaineth unto him alone to enterpret the Law, which hath the * right to make it.* The reason is, because he that enterpreteth it, maketh himselfe aboute the Law: for after hee hath giuen his opinion, hee will bee followed rather then the Letter, which shal no more be enquired after. Wherefore *Nehemias* made the people vnderstand the Scripture, not after his owne fantasie, but *by reading the same*, that is to say, by the Scripture it selfe.

5 The Law likewise is of God, being written with his owne finger, and forbidden to adde to, or diminish it, as touching the substance and matter: neuerthelesse the second commandement is cut off in many Masse-bookes and Popish Psalters, and that by the decree which the Pope caused to be made in the Synode of *Ausburg* quite

quite racing out this commandement.
Thou shalt make thee no graven image,
neither any similitude of things that are
in heauen aboue, &c.

6 The Gospell likewise is of God,
For it is the power of God unto saluation
to every one that beleeueth: Neuerthe-
 lesse these seducers hold that against

Rom. I. 16.

(a) *the generall Law the Pope may giue*
priviledges. They also esteeme it a
 greater crime, and they punish him
 more seuerely, that transgresseth the
 Popes decree in eating flesh without
 dispensation in time of Lent, then if
 hee were a theife, murtherer, and
 adulterer altogether. Wherefore these
 wordes are inserted in the Canon

(a) *Can.*
Ideo per-
mittente
can. 25. q. 1.
v. glos. capi-
tis proposu-
it de con-
cess. præb.
tit. 8. lib. 3.
decret. in
verbo dis-
pensare.

(b) *not making account of the commande-*
ments of God, but euen despising our let-
ters: And that because they make so
 great estimation of the Canons and
 doctrines of the Pope, that such as
 dare voluntarily transgresseth the same, in
 deed or word: are said by the Pope to be
 damned, and to blaspheme against the
 Holy Ghost. Although hee take leaue
 to himselfe to transgresse the Law and

(b) *Cap. Ho-*
noratus 74.
dist.

Can. viola-
tores Cano-
num 25. q. 1.

can.sors nō
est causa
26.q.2.

1.Tim.4.

the Gospell of God; and to shew it, these blasphemous words are in the Canon, *Before that the Gospell was explained many things were permitted, which in time of a more perfect discipline have bene altogether banished: for the marriage of Priests, or of cousin germans, is not forbidden neither by the Law, nor by the authority of the Gospell, nor of the Apostles: Notwithstanding by the discipline of the Church, it is wholly forbidden.* O what perfection to transgresse the Law and the Gospell! is not this to fulfill that which is foretold should come? *In the last times some shall depart from the faith, giving heed to spiritus of errorr and doctrines of diuels, teaching lies through hypocrisie, and hauing their consciences seared with an hot yron, forbidding to marry, and commanding to abstaine from meates, which God hath created to be used with thankes-giuing of them which belecue and know the truth: for every creature of God is good, and nothing to bee refused, being taken with thankes-giuing. For it is sanctified by the word of God, and prayer. If thou be put in minde of these*

These things, thou shalt bee a faithfull servant of IESVS CHRIST, &c. And that which S. Ignatius wrote to the Philadelphians (a) If any man confesse not these things, but saith that the generation of children, and lawfull marriage is pollution, or that certaine meates are execrable, that same man hath for familiar the Apostata Dragon. Of the same opinion is Saint Augustine, blaming them (b) that do so deprive themselves of the use of meates, that they esteeme such impure as use them. The like opinion hath he concerning marriage, and alleageth for ground of his saying, that place of S. Paul. Now the reason may be taken from this, that (c) God hath instituted marriage. That Aaron the chiefe Priest was not the lesse apt for the sacrifices: that his sonnes succeeded him in the Priest-hood: That God saith, *It is not good for man to bee alone*: That our Lord honored marriage with his presence in Cana of Galilee: That he wold be borne vnder the veile of marriage, although the holy Virgin remained without the company of man: In a word, in

(a) Καὶ τις ταῦτα μὴ ὁμολογῇ φθορὰν δὲ καὶ μολυσμὸν καὶ τὴν τομιμὸν μίξιν, καὶ τὴν τῶν παίδων γάρον, ἢ τινὰ τῶν βρωμάτων βδελυκτὰ ὅτις ὅτις ἂν οὕτως ἐχέῃ τὸν δεσποτὰ ἀποστέλλῃ.
(b) Ad Ian. Epist. II 9. c. 19. 20.

(c) Gen. 2.

Gen. 2. 24.

the state of Holinesse *Adam* and *Eue* were conioined by mariage.

Conc. Tri-
dent sess. 21.
c. 1. & c. 22.
act. 23.

Con. Const.
sess. 13.

Monluc. li.
de relig. ad
Regin. ma-
trem.

7 The Sacraments are also of God, called his body and bloud, the vse of which in matter and forme as hee hath prescribed ought to bee practised in the Church. Such men neuerthelesse teach that the Church (that is to say the Pope) hath power to change in them whatsoeuer it thinketh meete, although our Lord haue instituted it vnder two kindes. And by this authority they haue added & cut off from the forme, matter, and number of Sacraments. And forasmuch as the Hoste among the *Romish* Catholickes, is said to bee of God, *De Monluc* Bishop of *Valentia*, complaineth by writing to the Queene mother, that the Pope going forth of the Citty, made the same bee carried vpon a little curtall among his carriage and the Courtesans, and then come backe to meete the Pope accompanied with the pompe of the Court of *Rome*.

This same Hoste was much more despised by *Hildebrand*, *Gregory* the seuenth,

seuenth, whom *Bellarmino* calleth Saint, for hee caused Pope *Victor* the second to bee im poisoned in the wine of the Eucharist. The same Pope cast into the fire the consecrated Hoste, in presence of many Cardinals, because it gaue him no answer touching the euent of the warre that hee made against the Emperour *Henry* the fourth. As for *Gregory* the ninth, hee refused the Gospell, and in stead thereof substituted a Legend, compiled by a Monke named *Cyrill*. It is notorious the base account that *Boniface* the eighth had of the same Hoste, being prisoner of the *Gibelins* in the City of *Agnania*. Another caused the Emperour *Henry* the seuenth, surnamed of *Luxemburke*, to bee poisoned, and that in the consecrated bread, giuen him by a Monke at *Florence*. Pope *Iulius* the second, after hee had lost the battel neere to *Rauenna*, against the Earle of *Foix*, cast the consecrated Hoste away, and made it be trodden vnder feete, as the history of his time reporteth.

The Abbot of *Ves-purg* in the life of the Emperour *Henry* 3. *Benno* Cardinall in the life of *Hildebräd*.

Baleus li. 5. of the liues of Popes.

Platina.

Act. 3. 16.

Eph. 1. 22.

Rom. 8. 9.

2. Cor. 11. 2.

1. Cor. 11. 3.

Cap. quovā
lib. 3. decre-
tal. de Eccl.
in 6. cap. v-
nico extra-
vag. Ne sede
vacante.

Bellar. li. 1.
de Pon. c. 9.

8 The Church is of God, for it is the body of CHRIST, & is the onely spouse of her onely head: God having giuen to this head the *solide Lordship* *ἐποκληρίαν* of all the inheritance, as it is written: for IESVS is both of the triumphant and militant Church, yea of euery particular Church, & of the least indiuiduall Christian, both the head and saluation incommunicably to any other, according as it written for the whole; *It is he whom the Father hath appointed head of his Church*, both of the militant, visible and particular, *I haue prepared you for one husband, to present you as a pure virgin to CHRIST*, speaking to the Church of Corinth; & to euery Christian he saith, CHRIST is the head of euery man. Neuerthelesse these men with audacious boldnesse speake thus: *Not being willing to neglect our iustice, and the iustice of the Church our Spouse*. And Bellarmine passeth farther, saying: that the Pope is the head of the Church, CHRIST excluded, *etiam Christo secluso*; which is against the Gospell, *I am with you alway*

way, untill the end of the world; and contrary to the glosse of the Canon, where it is said that CHRIST is alwaies the gouernour and head of his body which is the Church, and although the Vicar faile, yet hee doth neuer faile it.

Gl.v.non.
consonam
Clem.Ne
Romani l.x.
de Elect.
tit.3.

And how should hee faile in the guidance of his Spouse, since hee tooke vpon him our nature, seeing he guided her foure thousand yeares before, as being her onely Bridegrome for euer, as saith Origen, Think not that the Church hath bene called Spouse onely from the comming of Christ in the flesh, shee was so from the creation of Mankind; and from the beginning of the world. Why then doth Bellarmine put IESVS apart and in default? shall hee bee lesse the Spouse of his body, since his Incarnation, then hee was before the same? Moreouer these same blasphemers attribute to the mā of sinne, the things that pertaine personally and soly to our Lord IESVS CHRIST, excluding all others: for behold how a Bishop of the Councell of Lateran speaketh, directing his speach

Orig.Cant.
hom.2.

*Oratio per
Simonem
Begnium
Episcopum
Modrusien
in sess. 6.
Lateran
Concily.*

Psal. 34.

*Gl. can.
Non nos be-
atū dist. 40.*

to the Church, and comforting it, and promising deliuerance from Pope Leo the tenth: *Weepe not daughter Syon, for heere commeth the Lyon of the Tribe of Iuda, the roote of Dauid, God hath raised thee up a Saviour, who shall saue thee from the hands of them that wast thee, and shall deliuer the people of God from the hand of persecutors. O Lyon most holy, wee haue expected thee for Saviour, we haue hoped that thou shouldst come to deliuer vs, wee sigh after thee for the calamities and things that haue bene ill done, wee cry vnto thee, that thou maist finish our miseries, reioycing in the hope of future victory: and abusing the wordes of the Psalme, which speaketh to God. Fight for vs against our aduersaries, take the sword and the buckler, rise up to helpe vs, iudge our persecutors, and deliuer the Tabernacle of thy Sponse, which the hands of the wicked haue polluted.*

Thus high exalted, they say that this man sinneth not, not that he hath licence giuen him to sin, but because such infirmity of sinne is taken away from

from him, and that Saint Peter hath transported ouer vnto him his innocency and his merites; that it is a great sacriledge to dispute of his power, and that the crimes hee committeth are excused, as the theft of the Hebrewes, the man-slaughter of Sampson, and the adulterie of Iacob, &c. thence it commeth that they call his decrees, *Oracles and Diuine answeres*: his decrees are numbred, among the holy and Canonically Scriptures.

Which new proposition is wholly contrary to the ancient disposition of the Canons, taken out of Saint Augustine, which saith, *that we must distinguish of the authority of the Canons* (that is to say of the old & new Testament) *from the writings of men, how holy or learned soeuer they be, which may be corrected by one more skifull, or by the Councell;* but the holy Scripture cannot. And yet the Pope challengeth like authority to his letters, as to the Canonically Scripture. With like boldnesse proceedeth that which is said in the Canon, *that the Sheepe ought not presume*

Gl. verbo
quis enim
d. can. non.
nos dist. 40.

Per tu. is
tit. 32. ex-
trac de ma-
ioritate &
obedientia.

In Canoni-
cis dist. 19.

Can. qui ne-
fariat &
duobus seq;
dist. 9. c.
Ego solis
dist. 10.

Can. Ques
can. 6. q. 1.

Can. for s no
est can. 26.
q. 2.

Math. 11.

(a) Can. In
memoriam
distinc. 19.

Cap. quanto
li. 1. decre-
tal. tit. 7. de
translatio-
ne Episcopi
vide gl. v.
veri dei
cap. unico
de iure iur.
gl. v. vica-
rium in Cle-
ment.

to reprove the Pastor, nor the people accuse
their Bishop: Notwithstanding Saint
Paul admitteth the witnesse of two
or three of the flocke. By these de-
crees the writings of Popes are iud-
ged more perfect then the Law of
God, or then the Gospell. Wherefore
against the saying of our Sauour,
My yoke is easy, and my burden light:
these men say, that the Popes yoke must
(a) be borne, though it be heavy.

And forasmuch as the succession of
Saint Peter seemeth burdensome to
the Pope, his flatterers attribute to
him the Vicar-ship of the sonne of
God, excluding all other Bishops and
Patriarches, saying: That hee executeth
not on earth the function of a meere man,
but of a true God: They say further, that
the Pope is able to change the nature of
things: that hee hath his authority
heavenly: that of nothing hee maketh
something: that his will sufficeth for all
reason: that none may bee so bold as to say
unto him, why dost thou so? that hee can
dispense aboue the Law; that of iniustice,
he can make iustice; that he hath fulnesse
of

of power. And for his abominations, are quoted the texts of the Canon-Law. And else-where it is said, That every creature is subiect to him, that he hath the rights of Empire, heauenly and earthly, beeing Gods Vicar, to whom the fulnesse of heauen and earth appertaineth.

From this ambition proceedeth that which is of the interpretation of the word Pope, as who should say (b) *Papa*, by admiration; so they say hee is wonderfull, which is the name that the Prophet *Esay* giueth to *Iesvs* alone, (c) *His name shall bee wonderfull*; and hee also calleth himselfe, *the wonder and astonishment of the world*. In consequence of which imaginary All-mightinesse, hee shutteth heauen, openeth hell, deposeth Kings and Princes as it pleaseth him. So he falsely boasteth of hauing dispossessed King *Childericke* the third, the Predecessour of *Pepin*. Not (d) *so much for his sinnes, as because* (saith hee) *hee was unprofitable for such a gouernement*. As falsely doe they say, that hee

Can. omnes
dist. 22. cap.
unico. Ne
sede vacan-
te in extra.
c. 1. de con-
stit. c. 2. de
translat. c.
fundamen-
ta 17. de
Elect. in 6.
Clem. dudū
gl. in verbo
vnde cumq;
de iudicys
in Clem. c. 1.
(b) Gl. ver-
bo Papa in
præmio
Clement.
(c) Esay 9.

(d) Can. A-
lius 15. q. 6.
gl. v. iudi-
cio can. duo
dist. 99.

(e) L. gl. v.
diuinitus c.
semper
dist. 69. &
alibi Can.
venerabile
extra de
Elect.
 (f) *Can. nos*
sanctorum
Can. iuratos
milites c.
15. q. 6.
 (g) *Can. sa-*
us 69. dist.
Can. cuncta
per mundū.
Can. si Papa
dist. 20.
Can. Nemo
iudicabit
Cau. 9. q. 3.
Sec. 4. de
ceremon. c.
6. & lib. 1.
tit. 7.

Ioh. 17.

Mat. 19. 16.

hee translated the Empire of the
 (e) East into the West, that he can dis-
 pense souldiers and subiects of the
 oath of fidelity due to (f) their Soue-
 raignes. To bee short, hee weareth a
 triple Crowne to represent the Trini-
 ty (g) for he calleth himselfe God: and
 to shew that it is not in the sence, that
 other men are called Gods, this is ad-
 ded, *That he cannot bee bound nor loosed*
by secular power, nor of all the Clergy to-
gether, because being God he cannot be
iudged of men.

To testifie this all-mightinesse, hee
 blesseth a sword on Christmasse night,
 which hee giueth to some Prince his
 fauourite. But he neuer sendeth them
 the Law, or Gospell of God; & it is to
 bee thought, considering the exploits
 of armes haue bene done in *Bohemia*
 and in the country of *Vaux*, that the
 blessed swordes of the two last mid-
 nights haue bene distributed to the
 Generals of those sacred warres.
 And as our Sauour called God his Fa-
 ther, *Holy Father*: so these men giue
 the superlatiue to the Pope, *Most holy*
Father

Father: Yea in abstracto, Your Holinesse, Divine Maiesty, Our Lord, Vice-God. And what would our Sauour say to this, who said, when hee was in the world. *Why calst thou me good, there is none good but God.* Whereby he would teach the man hee spake to, that hee should first confesse him to bee God, before he gaue him the title of good.

But what should wee say, if in the Kings chamber of presence some great man did cause himselfe to be stiled *Your Maiesty*, Would he be excused of crime by such as haue authority? And who is it perceiueth not by this, the mystery and name of blasphemy foretold of by Saint *Iohn*, which should bee written vpon the forehead of such a head? For whereas the chiefe Priest did weare vpon his Miter this inscription, *Holinesse to the Lord*: This man of sinne will be entituled, *Holinesse of the Prelate of Rome.*

Now seeing these Tiara's, and ornaments more stately, do publish abomination against the honour of the most High. Let vs be rather of those
lesser

Reuel. 13.

Exod. 28.

Zechar. 14.

lesser vtensiles, of which *Zachary* speaketh, on which is grauen openly, *Holinesse pertaineth to the Lord*, excluding all creatures.

9 Yet this is not all, for Kings also must be submitted vnto him. Wherefore they say, that the spirituall and temporall sword are in his disposition, the one for to execute it personally by excommunications and Anathemas, the other to cause it be borne by his subiects, Emperours, Kings, and Princes, and bee drawne forth or sheathed *ad nutum vel patientiam Pontificis*, according as the Pope will suffer it, or make signe with the head; for faith hee, *Wee declare and define, that it is necessary to saluation in all things and in all places, for all creatures to bee under the Bishop of Rome.*

How? is there any Article necessary to Saluation omitted in the Apostles Creed? And neuerthelesse hence it is, hath crept in the adoration of him, reiected by Saint *Peter*, who said to the Centurion (a) *rise vp, for I am*

*Lib. Extra-
uag. com-
munium c.
Vnam san-
ctam de
maiori &
obedientia.
See al that
is alleaged
by the
glose of
the chap-
ter.*

*Novit ver-
bo iurisdic-
tionem li.
2. decretal.
tit. 1. de in-
dicijs.*

(a) Act. 10.
26.

a man also as thou art, and by Saint Paul and Barnabas, who rent their garments, seeing that the inhabitants of *Lystra* in *Lycaonia*, would haue giuen them an honour due to God alone (b) *Wee are men as yee are.* And by the Angell who saith to Saint Iohn, (c) *Seesthou doe it not, I am thy fellow seruant: Worship God.* And it serueth not to say, that there is two kindes of worship, and that men kisse the hands, and garments, and bow the knee before Princes, for this kinde of worship is ciuill, by reason of the homage due vnto them. But Kings, or Emperours doe not owe worship to the Pope; for why more to a strange Bishop then to their owne Pastours, which administer the Sacraments vnto them? Yea, why to either of them both, seeing that ciuilly Kings and Emperours are greater then they all? And as for religious worship, that is alone referred to God, euen by the Angels themselues.

Now to take away all equiuocation, these new Doctors haue sufficiently expounded

(b) Act. 14.

(c) Reuel. 19. 10.

expounded themselves, one of the Popes Clerkes saying in an oration hee made to *Leo* the tenth, incerted in the ninth Councel of *Lateran*, in these wordes: *Your feete haue receiued voluntary kisses, from them whose terrible hurts were feared; that as before, (so againe is fulfilled in you (the onely true and lawfull Vicar of CHRIST, and of God) this Prophecie. All the Kings of the earth shall worship him, and all nations shall serue him.* As if the Prophecies, concerning our Lord *IESVS* onely, should haue any other accomplishment then in his person, or that religious worship ought to be conferred to man: seeing we know that the humanity euen of our Sauour is not adored of Christians, but in as much as it is one same person with the God-head. Wherefore the Creede of *Ephesus*, translated out of Greeke into Latine, by the Iesuiste *Peltanus*, hath these expresse termes: *Wee confesse that IESVS CHRIST our Lord ought to be worshipped wholly, yea with his body, but that he ought not to bee worshipped according to his*

Symbol.
Ephes.

his body. For the Arrians for this occasion, were called idolaters by *Athanasius*, *Cyrill*, and *Theoderet*, for that they worshipped a God which they said was created. So saith *Ireneus*.

CHRIST hath worshipped with us, yet he must be also worshipped, for euery knee ought to bow before him, but that is in regard of one of the natures. And Saint

Augustine giueth an example of it, of the Kings Crowne, being on the ground, or vpon his head. Now if religious worship, ought to bee denied

to all other humanity, then to that which is personally vnited with the God-head; who is hee dares challenge it, but the God-man *IESVS*

CHRIST? Vnlesse it bee that man of sinne, of whom it is written, that hee should sit as God in the Temple of God,

behauing himselfe as if he were God. This is hee of whom Saint *Hierome* saith, that the sword is vpon his right eye, and

hee boasteth that he seeth more cleerely in matter of the Sacraments, then all the Prophets, that haue gone before him. For

who is it vaunteth to see more cleerely

K

ly,

Iren. de incarnat. cap. 25.

Aug. de verbo diu. sermo 58.

2. Thess. 2.

Hier. ad II. c. Zachar.

Can. Romanus de consecrat. dist. 4. c. præter in fine dist. 32.

ly, but they which take away the cup, (as superfluous) from the lay-people: change the forme and matter of the Sacraments, and adde vnto them twice so much, as the sonne of God hath ordained, suffering Baptisme to bee performed by a silly nurce, keeper, or midwife, and approuing that which is conferred by a Pagan; but the Sacraments that hee hath ordained, are reserued to the highest in dignity among his Prelates, and although this man, armed with two swords, sitteth in the Temple of God, yet the faithfull are not bound to submit themselves vnto him: but as soone as they perceiue the abuse, they ought to imitate holy men in the like occurrence, namely *Moses* and *Iosias*, of whom one brake in peeces the Golden Calfe, the other the brazen Serpent. So the Prince and Magistrate may destroy idols, and reforme abuses, that they may saue the bodies and soules of idolaters. The same did our Sauour, driuing the money-changers out of the Temple. And if the tirranny, and violence,

violence, or hardnesse of the Apostasie bee such, that one cannot bee in it without transgressing the Law of God, and that admonition will not serue the turne, the examples of *Elias*, *Micheas*, *Isay*, and *Ieremie*, vnder the Law, and of the Apostles who turned to the Gentiles, and the testimonies of the Doctors of the Church, do shew what must be done.

So cryeth *Ieremy*, *Wee would haue cured Babell, but shee could not be healed, forsake her, and let vs go euery man to his owne country.* And wee need not feare the being schismatickes for such a separation: for they are schismatickes which are the cause of separating. Secondly, in that the synagogue of this man of sinne retaineth still the name of the Church of God, it is in regard of that it was, when hee first thrust himselfe into it, for euery corruption hath his degrees, *nemo repente fuit turpissimus*; like as when a house is set on fire, so long as the floores, roofes, and walles do stand, it is called a house, both in name and effect, and when it

Iere. 51.9.

is all burnt to ashes, it hath no more but the bare name, when we say there is a house burnt: therefore no man will bee so vnwise to bee perswaded hee should dwell in it, which hath neither walles to defend, nor roose to couer him, though all men should tell him it was called the house of such a one; no, not though some part of the same yet stood, because hee could not bee in safety. Also there is not any Iudge so vniust, will be so rigorous to a husband, that accuseth his wife of adultery, as to condemne him to liue with her, onely because in pleading he calleth her his wife. For seeing that adultery is cause of the dissolution of marriage, in that the husband giueth the name of wife to her he pleadeth against, it is to shew what she was that he might ground his action, and deprive her of her matrimoniall covenants.

This causeth vs boldly to point out such a man, and to maintaine, that it is necessary to saluation, to separate our selues from him and his Church, without

out feare of being thereby separated from the true Church of God. I say from such a one of whom we are forewarned, not as of an open enemy, such as the Turke is, who ruinateth frō his first rising, and therefore sitteth not in the Church. But it is he that is entred as a Fox, and raigneth as a Lyon: who cōmeth in sheeps cloathing, & within is a rauening wolfe: who hath hornes like the Lambe, but vttereth blasphemy out of his mouth, to wit, *I am God, I cānot erre, I am the spouse of the Church, I rule in heauen and in earth.*

Who will doubt then, but that wee ought to refuse such a head, seeing the Cardinall establissheth him ouer the militant Church *etiam Christo secluso*, CHRIST IESVS excluded or separated frō it: although the vnion of him & his Church is euer to remaine, & hath bene frō the foundaion of the world: and seeing also the Cardinall createth him Monarch Temporal and Spiritual.

Bel. lib. 1. de Pontifici c. 9.

And for such a separation, no Christian is separate from the Church, as I haue handled at large in

Chap. 3. of
the
Church, &
in chap. 7.
tit. of
Schisme.

the discourse of *Catholick Vnity*; where may bee obserued (among other) three significations of the Church: first, the materiall building: secondly, the visible assembly of euery Parish; and thirdly, the inuisible company of all the faithfull, which is the *Catholicke Church*, beleeued by faith, and not scene with the corporall senses: for vniuersall things are not the object of the senses, and being one of the Articles of faith, there is none but God, that knoweth who are his: seeing it may so fall out, that a whole companie of men, making profession to serue God, may bee composed of hypocrites in euery particular man thereof.

Chrysostom.
hom. 46. in
Mat.

Hither is referred these testimonies, first of Saint *Chrysostome*: *Hee goeth not out of the Church, that goeth out bodily: but hee that in minde forsakerh the groundes of Ecclesiasticall truth. We haue left with them the foundations of walles, they haue left with vs the foundations of the Scriptures.*

Hierom. in
Psal. 33.

And Saint *Hierome*, *The Church consisteth*

consisteth not in walles, but in truth of doctrine; there where is the true doctrine, there is the true Church.

And Saint Hillary, The loue of walls hath taken you, in vaine ye reuerence the Church in houses and buildings, doe yee doubt whether Anti christ shall sit there? mountaines, Forrests, lakes, gulfes, prisons are more safe vnto mee. Bee wise now therefore ye Kings, be learned yee Iudges of the earth, serue the Lord in feare, and reioyce in trembling.

And I will let you see an extract of one or two orations pronounced in the Councell of Lateran, by the Popes Clerkes, and by Moderne Canonist Doctors, seene, allowed and Printed by the commandement of Pope Leo the tenth, as may bee seene in his Bull in the beginning of the said Councell, the sif of May 1515. Yea the words of him, that spake to the Pope in presence of the whole Councell. *Although the aspect of your diuine Maiesty, by the resplendent glory whereof the weaknesse of my eyes is dazaled.* Here is God robbed of his Maiesty; we must come

Hilar. contra Auxentium.

Psal. 2. 10.

Oratio Antonij Puccij Clerici Apostoli 3. Non Maie 1515. sess. 10.

to the King saying; And as the chiefe Byshop Leo by diuine providence hath bene en-registred in the royall race of chiefe Bishops.

Item. As before, in thee alone the true and lawfull Vicar of CHRIST & of God, this prophesie to be againe fulfilled. All the Kings of the earth shall worship him, & all nations shall serue him.

Psal. 71.

Then vsurping the title of IESVS, a iecalous God, hee saith: Before and now the vniuersall body (to wit, the Church) is acknowledged subiect to one onely head, namely vnto thee.

Item. Knowing that to thee alone from the Lord hath bene giuen all power in heauen and in earth, that thou maist giue law and iudge, not onely Spirituall men, but also the earthly powers of this world.

But that which is most admirable is, that any truth should proceed out of the blasphemous mouth of this mā, in that he acknowledgeth Rome to be Spirituall Babylon, in these wordes. After we haue examined all the decrees of the Church, and that I come to the Cittie it selfe, which the Prince of Apostles inspired

spired with the hely Ghost calleth Babiló, &c. Behold this beauenly Ierusalem, diuine Spouse, &c. clad in mourning, &c. which seemeth to be full of teares and discheueled, prostrate at the most sacred feet of the cheife Bishop. Is it so, most sweete Bridegroom, that thy onely, thy faire, thy wel-beloued Spouse, which cannot say, looke not upon mee, for I am browne? &c. Where are the Pastors of the flocke, which rule rather then profite, which scatter and not gather, which kill in steed of sawing? &c. Then in the end this excreable flaterer saith to Leo. Make hast, arise, compasse about Syon, our mother thy Spouse, embrace her, &c. Instruct and frame the hearts of the faithfull: And the Citty (to wit of Rome) first of all, that iudgement may beginne at the house of the Lord, afterward restore the whole earth by the censure of thy discipline, into the puritie of the ancient faith, hope, and charity.

1. Pet. 5.

Is not this to exalt himselfe aboue that which is called God, there is diuine Maicstie, Royall race, spouse and

Bulla Iulij
3. sess. La-
tran. Non.
Decembris
1512.

1. Pet. 5.

2. Sess. in
Orationem
Caietani.

and head of the Church, that hath all power in heauen and earth, giueth Law to Temporall powers, in Temporall things; for there is read a Bull in this same Councell, whereby *Iulius* the second forbiddeth faires to bee kept at *Lyons*, and will haue them bee kept in another Citty, (*ad Gebenensem ciuitatem.*) To conclude hee setteth himselfe aboute the Church, which he prostrateth disheuelled at his feete, and calleth his seate *Babylon*, of which speaketh Saint *Peter* in his first Catholicke Epistle.

And to the end that in the mouth of two witnesses this truth may bee confirmed, I will bring forth yet another Parasite, that was Generall of the order of Preachers, and had for recompence of his blasphemies, a Cardinals hat: his wordes may bee thus interpreted, speaking of the Church: *It shall obtaine if you will and command it, if you imitate the power, perfection and wisdom of God Almighty, whose place on earth you ought to hold, not onely in honour of dignity, but in affection of will.*

Gird

Gird your swords, for you haue two; one which is vnto you common with other Princes of this world, the other which belongeth in such sort vnto you, that none can haue it but from you, &c. Set forwards, set forwards happily, destroy the nations that desire warre, seeing you raigne Priest and King, &c. And speaking of the mercy of the Pope, the same will make you most excellent aboue all the Kings of the earth (ergo, the Popes mercy is diuine) it will make you worthy to be worshipped, gracious, a friend and most-like vnto God. And because we suppose many of quality will come to this Synode, by the mercy of God, and yours, &c.

*Magne regnator Deum tam lentus audis
scelera!* Senec.

*Tam lentus vides! ec quando sua fulmen
emittes manu!*

That

CHAP. IX.

That the Pope exalting himselfe aboue Kings in the manner as Cardinall Bellarmine will haue it, exalteth himselfe also aboue all that is called God in Temporall things.



HE Teachers of nouelties, submitting peace and war, obedience & rebellio of subiects, to the wils of Popes, remember not what was in the beginning, and that which we haue aboue proued. For when the Magistrate hath bene a beleeuer, hee hath euer bene aboue the Church, to reforme it both in head & mebers, being the Guardian, to whose trust is committed the Law of God, whereof hee is to haue a Copie, which is cleere in points necessary to saluation, and if there be obscurity in any place, it is cleered by the reading of the same, according as *Nehemiah* practised, and of this forme of enterpreting we need none other witnesse then
Pope

Pope Clemēt, who saith, *that we must not take a sense out of the Scriptures, &c. but must take the sense of truth from the Scriptures*; and he yeeldeth the reason of it, *because all men may take from them a full and firme rule of truth.*

*Clem. epist.
5. ad disci-
pulos Can.
relatum
dist. 37.*

And if some Christian Emperours would not take knowledge of Ecclesiasticall causes, it followeth not but that they had the authority and right to do it. For not onely the Priests and Levites, which did their duty, tooke knowledge of thē, but also the Iudge established by the Soueraigne Magistrate.

Deut. 17.

So when *Ruben* and *Gad*, with the halfe Tribe of *Manasses*, had builded an Altar neere *Jordan*, it is said that all *Israell* gathered together in *Sylo* to examine the matter, & sent ten of the principall of euery tribe vnto thē. So *Gedeō* being established Iudge, destroyed the Altar of *Baal*, &c. *Cyrus*, *Darius*, *Artaxerxes*, ordaine that the Temple shal be builded againe, *Esdra*s & *Nehemias* take cōmission from thē.

Iosh. 22.

*Esd. i. 16.
Neh. i.*

In like maner vnder the Gospel, *Con-*
stantine

stantine, Valentinian, Theodosius assemble Councils. We will say they bee present in the Councell, after the example of *Constantine*, not to make shew of our power, but to confirme the faith, &c. and it is chiefly said that they which were of the Senate made decrees.

Cyrrill.

Also Saint *Cyrrill* reporteth that the Councell of *Ephesus* sent to *Theodosius* and *Valentinian*, for to render them a reason of what was passed, touching the condemnation of *Nestorius*. And the Councils of *Aix* and of *Arles*, wrote to *Charlemaigne*, praying him to confirme their decrees, yea they did beseech him by his wisdom.

*Art. 3 In
pref. Conc.
Cub.*

*Ca. 45. nō in
f. pref. mag.
Can. ubi nā
96. distinct.*

Also Pope *Nicholas* writing to the Emperour *Michael* acknowledgeth, that when there was debating concerning the Articles of faith, Emperours were wont to be present in Ecclesiasticall Assemblies.

According to this power of Emperours, vnder the Law of *Moses*, the Church hath bene reformed, not in the members onely, but also in the head;

Salomon

Salomon deposed *Abiathar*, and *Moses* reprobued *Aaron* and *Eleazer*: *Constantinus* also the sonne of *Constantine* the great deposed *Liberius*, though without cause. The Emperour *Otho* deposed Pope *Iohn* the twelfth: *Sigismund* deposed three together at one time, and *Henry* the third as many, namely *Bennet* the ninth, *Siluester* the third, and *Gregory* the sixt.

The French Kings haue also deposed and created many, specially *Boniface* the eight was displaced by *Philip* the Faire, who translated the seat to *Auignon*, where it continued 74. yeares, and there were resident in that place sixe Popes, one succeeding the other, by the appointment of the King. And this right of deposing Popes is treated of by a certaine Chancellour of the Vniuersitie of *Paris*, one of the most learned Sorbonists of those times, in his booke *de Aufferibilitate Papa*. That is farre from being absolute Lords in Spirituall and Temporall things. For if euen in Spirituall things, lawfull Councils haue required

Plat. in vita Greg. 6.
Abbas
Vesp. an.
1406.

Gerson.

red the approbation and authorization of Emperours, it followeth that the authority and Soueraignty is wholly theirs, *velitis iubeatis*, as in the people of *Rome*, so farre is it off that the Pope or his Colledge can determine any thing soueraignely.

Also the Kings of *France* and the *Gallicane* Church haue preserued to themselues, appeales, as in case of abuse, from such decrees: yea so often as *Rome* abuseth her pretended iurisdiction, the Lord Chancellour giueth (a) letters in case of abuse.

Now wee must know, that wee call notorious abuse (b) when the act that is made is voide, when it is against the nature of the act, or else made by a man that hath no power (c) to do it, so as that not onely by the authority of the Prince, but of priuate (d) authority, it is permitted to resist the same.

Whence commeth it, that if the Pope, or his Legats would legitimate a bastard, in the Kingdome of *France*, to the end hee might succeed (it is another

(a) *Can. ff. l.ys 17. q. 7. can. boni principes*

96. dist. can. Tributum 22. q. 8.

(b) *L. ob qua §. Idem l. 1. §. sciendum de Aedil. edito.*

(c) *Inn. Pan. & dd Can. Cum olim de causa possessionis.*

(d) *L. prohibitum l. de fensionis & doct. de iu. fi. li. 10.*

& c. si quando de rescrip.

another thing, when it is to make the marriage (e) of validitie whence he is issued) or in some fashion trouble the royall iustice, the obtainer of such legitimation &c. (f) shall bee amerced & the abuse reiected by the Kings Officers.

So by sentence of the Parliament of *Tholouse*, anno 1400. was pronounced, that it had bene ill and abusively proceeded by the Popes delegates, who had absolved Maister *Giles de Bellemere*, *Archidiaconus Miscapicen*, without calling the party & the Kings Attorney.

Now *William Benedikt* saith, there are three generall cases in *France*, in which notorious abuse may be committed: namely when the Pope and Ecclesiasticall persons attempt against the decrees of the anicient Councils, against the Kings statutes, or against the liberties of the *Gallicane Church*.

Seeing then there is appeale from the Pope, who is it can endure him to be a Soueraigne; no not in spirituall things: for it is the argument where-

L

with

(e) *Cap. Tu-
am de or-
din. cognit.*
(f) *Guil. Be-
ned. 2. part.
c. Rainutius,
vers. si absq
libert is 2.
etc. in ma-
teria nu.
47. Phil.
Decius
Cons. 307.
Coll. 2.*

Note this.

*Cic. 2. de re-
pub.*

with *Seneca* concludeth, that the first Kings of the *Romans* were not Soueraignes, because there was appeale made from them to the people. Thus *Horace* the murderer of his sister was absolved, who had bene condemned by King *Tullus Hostilius*.

Mat. 18. 18.

Ioh. 20. 22.

*Can. quod-
cumq; 24. 9.
1.*

Therefore this pretended Soueraignty, Spirituall and Temporall, resteth vaine, according to the opinion of Saint *Gregory*, and Saint *Bernard*, & the practise of the *Gallicane* Church: For to feede the sheepe is meant after another manner, and that deliuering of keyes is not excluding the other Apostles, seeing that the same promise was made to all, otherwise they could not haue executed their charge, and besides *Peter* could not receiue them but in the name of all, according to the opinion of Saint *Augustine* written into the Canons. Which is conformable to the disposition of the ciuill Law; which saith, that the deliuey of a key, and of a ring by a father to his eldest daughter bringeth to her no priuiledge aboue her fellow heires, but

but is taken as done in common as well for the rest : which decision is obseruable in the Ciuill Law : as likewise that which is written in the *Law tenth, C. de Incendio*, which speaketh of certaine fishers of men, like vnto him that Cardinall *Bellarmino* figureth forth; against whom are these words: *Let not Fishermen deceiue Mariners, in causing a light to be seene in the night in dangerous places, as if it were a safe haven, to the end they might aduantage themselves by the ship-wracke.*

L. cum pater 79. Sect. pater pluribus delegat. 1.

There is therefore no ground for this power in the Law of God, nor in the Law of man: for as no Prince giueth any priuiledge against himselfe, so neuer any King nor Emperour resigned such a right to the Pope, which cannot be alienated.

It remaineth to speake of the Canon Law, which cannot derogate from the Law of God, as saith the *Clementine*, that the *Law of the Superior cannot bee abrogated by the inferiour*. Neither can it also derogate from the Law of Kings, because it is a writing

De Elect. lib. 1. tit. 3. Clem. Ne Romani.

Cons. Agathens. sub
Alaciaco
rege, anno
306. can.
32. Clericū
can. 11. q. 1.
& can. 3.
ibidem l. in
fraudem S.
quoties de
iure ficti.

framed for aduantage of them that wrote it, without hearing or calling the party interessed, and held for priuate, in this consideration are obserued therein many falsifications, specially one notable one vpon this subiect, for instead of saying, *Clericus nullum præsumat*, as the Councell hath it, it is written *nullus Clericorum*, changing the prohibition made to the Clergy, to prescribe it to the Laity.

Now hee that produceth false proofes is to loose his cause, though otherwise it were a good one. Lastly, this Canon Law (I meane that from which are taken the maximes of the Iesuites vpon this subiect) is new and but of late, for the ancientest part of it, which is the *Decree* was cōpiled by *Gratian* in the yeare 1093. the *Decretals* in the yeare 1211. The *Sextus* by *Boniface* the eighth in the yeare 1298. and the *Clementines* in the yeare 1310. Wherefore iudging well, the authors of this new power, are not grounded on diuine nor humane Law, seeing our Sauour himselfe witnesseth, *the*

Sonne

Some of man came not to be serued, but to serue, and to giue his life a ranfome for many; neither on the example of the Apostles, whose charge consisted in administration, & not in commanding, and who said, *Let men esteeme of vs as the Ministers of CHRIST, and disposers of the secrets of God.* These men haue set themselves in place of the Maister are (a) stiled *Princes of Bishops, and King of Kings.* Though the true King of Kings be risen againe and liueth for euer, hauing no heire nor successeur in his offices, being eternally both King, and Priest, and Prophet of the Catholicke Church, after the order of *Melchizedec.*

The flatterers neuerthelesse will substitute a mortall and finnefull man in his steed, and ascribe vnto him power in heauen and in earth, and make him Lord of two fwords, and Soueraigne of all demaens, so that he may confiscate or giue them away: whence a blasphemous parasite saith, (b) *Our Lord should haue bene undistrecte, if hee had not left a man after him, hauing the*

Math. 20.

I. Cor. 4. 1.

I. Pet. 2.

Psal. 2. & 72.

(a) *V. gl. in verbo non consonam Clem. Ne Romani. sponsus vester & rector est Christus & caput Ecclesie, que est ipsius corpus; Hebr. 7. &c.*

(b) *Cap. vnam sanctam extra communiam de maiori-tate Petr. Bertrandus in gl. illius exarauag.*

Ioh. 16. v. 7.
& 14. v. 16.
& 15. v. 26.

like power as he had: as if such a head could bee sepeate from his body, and this Bridegroom **CHRIST**, being a iealous God, could endure any corriuall, or as though such a supposition were not directly contrary to the wordes of our Sauour, saying: *Verily I say vnto you, it is expedient for you that I goe my way, for if I goe not away, the Comforter will not come vnto you.* For he knew that his presence and the exhortation of his carnall mouth so often reiterated, hindred them not from sleeping in the garden, or from denying him thrice, at the words of a silly maide-seruant. But hee knew that his holy Spirit, the Moderator of the Church, working inwardly and accompanying them after his Ascension, would make them confesse the Sauour, in the midst of the most cruell torments. Against which truth the new Doctors belye the Gospell, and hold it expedient that the humanity of our Sauour bee on earth, but not to gouerne the Church: and make a sinfull and partiall man to gouerne it, who

who sheddeth the blood of them for whom IESVS CHRIST shed his blood; and will not haue men beleue the truth which teacheth, that the corporall presence of CHRIST, the most perfect head of all men, and his carnall gouernance, is taken away from vs into heauen; that so they might establish Liuetenants in a charge, which no mortall man can, or ought to haue, after the Ascension of the Generall. And as new Pharisies, who expected a Messiah triumphing ouer Temporal powers, and subduing nations by materiall armes: these picture forth a successour with mixt power, who is ashamed of the simplicity of the Gospell, and is an enemy to the crosse of CHRIST, which hee cannot endure, but grauen or painted.

And since the Ascension of our Lord IESVS, whom wee *knew no more according to the flesh*, these men will haue gouernours that are carried on mens shoulders, succeeding herein the opinion of the Israelites, when Moses was so long in the Mount, saying:

1. Cor. 3.
16.

Exod. 32.

23.

to the Priests, *make vs Gods to goe before vs, for as for this man wee know not what is become of him.*

Luk. 19. 12.

Vers. 27.

These are likewise those same, which the parable of our Sauour demoteth, saying: *A certaine noble-man, went into a farre country, to receiue for himselfe a Kingdome, and so to come againe, &c. but his Citizens sent an Embassadour after him saying, wee will not haue this man raigne ouer vs, but the Lord being returned saith: Bring hither those mine enemies, which would not that I should raigne ouer them, and slay them before mee.* So let it bee done to all such as will not continue seruants till the Kings returne, who is gone to take possession of the Kingdome of heauen, and to prepare a place there for vs; that they may know, that as the Iewes doe in vaine expect a Messiah, triumphing in that manner as they would haue it; so with as little ground they haue hoped for another Anti christ then him whom the Iesuites paint forth with his double sword.

See

See more of this in a Treatise I haue made of *Catholicke Unity*. And they in all the succession of the Apostles finding but one key of heauen, would get the key of earthly Empire; and as our Sauour had said, *Thou art Peter*, these men adde, *Thou art Constantine*, *Pepin* and *Lewis*. And because our Sauour had forbidden superiority among the Apostles, these men insert a Canon in these wordes.

The Emperour Constantine gaue this priuiledge to the Byshop of the Romaine Church, to be the head of all Byshops, as the King is the head of Iudges. And the following Cannons adde, that hee gaue him also his Pallace, his Crowne, and Imperiall Ornaments, because it was not (a) reasonable that the Emperour should reside in the same Cittie, where the Pope is; and then to shew their thankfulnessse, they forged that the Emperour was a leaper, against the records of all Histories. (b) And vpon this supposition, or forgery they build, that

Chap. of the Church sect. 6.
Mat. 20. 26
Mar. 10. 43
Can. Constant. & seq. dist.
(a) Idem habetur ca. 17. fundamenta li. 1. 6. decretal.
De Electione See the abhominations of this Canon
(b) Euseb. 5. libris de vita Constantini
Plin. li. 21. cap. 1. Mantuan lib. de patientia c. 30. cap. 1. Ne sede vacante, cap. extra de consuet. Clem. pastoralis can. 2. de re indic.

(c) *Hottom.
brutum
fulmen cap.
12. Crimen
falsi.*

(d) *Bartol.
Proemio di-
gest. nu. 14.
videte nos
sumus in
terris Eccl.
& ideo
quod illa
donatio va-
luit.*

(e) *Hieron.
in cap. For-
tunatianus,
Catalogo
scriptorum
Ecclesiastic.
& Athana-
sius in Epi-
stola ad soli-
tarium vi-
tam agētes.*

(f) *Ego Lu-
douicus 63.
dist. volater
l. Geor. 3.*

that the Pope is appointed ouer Kings and Kingdomes, and succeedeth the Empire vacant, and may transport Empires from one nation to another, and depose Emperours, hauing the exercise of two swordes. Behold how of one absurdity many do arise.

For first, that same Donation is false, as the learned (c) *Hortoman* verifieth by twenty sixe reasons. And (d) *Bartoll* himselfe saith it is true, for no other reason but because hee wrote in the territory of *Rome*, and therefore durst not write the contrary. The best prooffe against this falshood is, that *Constantius* the sonne of *Constantine* neuer forsooke *Rome* and the dominions thereof, but deposed *Liberius* Bishop of *Rome*, who became for this occasion an Arrian, and subscribed against *Athanasius*, as Saint *Hierome* (e) witnesseth.

But these Doctors must confesse that the great goods that Popes possesse haue proceeded frō the liberality of the Kings, *Pepin*, *Charles*, & *Lewis*. Also in the confirmation (f) that be-
ginne th

gioneth, *Ego Ludovicus*, there is no mention made of *Constantine*, but only of *Pepin* and *Charles*, the grand-father and father of *Lewis*.

Now the reason why this donation was published in the name of *Constantine*, was for that the Emperour tooke it ill as then, that the King gaue away that which hee pretended to belong vnto him. So this augmentation of titles, hath caused the diuerse interpretation of the word *to feede*, either as a King in commanding, or as a Bishop in preaching, as Saint *Augustine* and Saint *Cyrril* interpret it.

Du.Tillet.

But Cardinall *Baronius* passeth further, for he maketh to feed the flocke, to be as horses feed on grasse, saying: against the Signory of *Venice*, *Holy Father kill and eate.*

*Aug.de
verbo do-
mini ser.
20. &
tract. 10. &
124. in Io-
an. Cyril. li.
4. dial. de
Trinit.*

I know the word *Feed* signifieth three things, to command as a King, to exercise the Ecclesiasticall Ministry, and the last to eate: but the distinction is knowne, according to the subiect whereto it is applyed. As therefore it were impertinent to conclude for a King,

1. Kin. 2. II.

2. Sam. 5. 2

Iohn 21.

King, that hee is to Preach the Law of God and administer the Sacraments, because the Lord said to *David*, *Thou shalt feede my people Israel*, so as wide from the purpose will the Iesuites conclude, that the Pope is to command ouer the Temporallity of Kings, because our Sauour saith to S. *Peter*: *Feed my sheep*: for that is meant onely of the feeding, for which hee had commission. Otherwise it would follow by such equiuocations and abusing of words of many significatiōs, that an asse, turned out to feed in the third significatiō, should be furnished with a Miter & a Crosier staffe. But to returne to our discourse: with what audaciousnesse do they vaunt, that the grounds of the *Romish* Bishops superiority ouer others, is taken frō the law of God, or diuine right, seeing that it is the gift of the Emperour. For if hee gaue it, it followeth that hee had it before hee granted it, and if the Pope receiued it frō him, he had not that preheminance ouer other Bishops, before it was giuen to him by the Emperour: for as no
man

man can giue that which he hath not, so none receiue that of gift, which by right pertaineth to him.

Thirdly, it being but an humane priuiledge, it followeth that it is not a right, common, nor diuine; consequently, subiect to confirmation and reuocation, in case of abuse, especially being (a) a domaniall right, it could not bee alienated by the Emperour.

And therefore Popes ought not be vnthankfull towards the Kings that haue aduanced them: *Phocas* gaue the name, & *Pepin* gaue them the reuenue. *Constantine* granted nothing at first to Bishops but an exemption from tutelle and gatherings of monies, & *Constantine* his sonne added vnto them that they should not bee criminally proceeded against before the Iudges royall, that their faults might not bee published. And *Iustinian* extended the priuiledge to all Ecclesiasticall persons, not to with-draw the from vnder his obedience, but that he might do them speedier iustice, & with lesse scandale.

Which

(a) Guido
pp. q. 239.
Decius
Cons. 191. l. i
part e. Lucas de Pen-
na l. qui-
cunque de
omni agro
deserto l. i. l. i
& c. Can. .
Intelecto de
iureiur gl.
verbo, de-
pereunt, in
proemio
prag. sanct.
l. i. & 2.
Cod. Theod.
de Epif. &
cler. lib. 6.
Nouel. vt
cler. 83. §.
Si tamen
coll. 6.

Which priuiledges haue bene confirmed by Christian Kings, not without exception, neither in all sortes of crimes, for Princes, from whom as from the fountaine, all inferiour Iustices are deriued, and who are perpetuall moderatours of subalternall iustices, doe neuer grant any priuiledge against themselues: for these causes haue they excepted certaine cases, properly called *Cases Royall*, and improperly called *priuiledged Cases*: for they bee cases excepted from the priuiledge, granted to Ecclesiasticall subjects or others, of which Iustice is done by the Kings Officers, because they very notably concerne the King. As when any matter of high treason is in hand, or of bearing armes, of the Kings safeguard infringed, of iniury done to one of the Kings Officers performing his Office: *Item* If a Priest in some office for the King behaue himselfe ill, and many others.

For as much therefore as the King is himselfe priuiledged aboute the priuiledge that he granteth: it is mani-

fest

fest the error which these men publish for the aduantage of their head, that it was a priuiledge granted to the King by the Pope, hauing no other ground then the equinoke of the word *Prin-*
ledged Case.

But since, they haue passed further, and if Kings and their seruants any longer winke at it, they will effect that they teach; and already they are about it; they attribute to themselves a double power, the keyes, and the sword, heauen and earth, Spirituall and Temporall, euen to the deposing of Kings and Soueraigne (a) Princes, dispensing their (b) subiects from their obedience; and not onely proceeding to excommunicate and anathematize them (which is the most rigorous censure, cutting off from the communion of charity and faith) but also to cut them off, out of the world, to giue them ouer to the first murderer that will attempt against them, who shall not be iudged (d) a murderer by the doctrine of the Popes new Canons.

Thus after they haue said, that what-

soener

(a) *Can. A-*
lius 15. q. 6.

(b) *Can. En-*
geltrudam
can. 3. q. 4.

(d) *Can. Ex-*
communi-
catorum 23.
q. 5.

Can. I. dist.
96.

Lib. 2. E-
pist. 61. in
dist. II.

Serm. 29.
de verbo
Apostoli
tom. 10.

soeuer thing Princes ordaine in Ecclesiastical matters, they ought to haue no authority: they passe vpon their liues and states, a doctrine contrary to the discipline of the Apostles, and humility of Saint Gregory, writing to the Emperour *Mauritins*, *I the vnworthy servant of your piety, &c.* and he concludeth, *I haue therefore caused your commandement to bee published: but because the same is not conformable to the Law of God, I haue therefore aduertised your Maiesty, and so haue acquitted my selfe of my duty, in obeying the Emperour, and yet not being silent in Gods cause.* And we must not thinke that hee saith one thing and meaneth another, for in those daies there was no schoole of equiuocation, and speaking in humility, he also spake the truth; for as saith Saint *Augustine*, *When thou liest by humility, though peradventure thou wert not a sinner before, yet in lying thou becomest one.*

Now they not onely refuse to bee subiect, but also change the censure ordained for a spirituall remedy of the soule

soule, into a perpetuall confiscation of goods, and mortall bane of mens bodies. And the pretended temporall Lord is more rigorous then any other; for let the seised doe the best endeavour hee possible can, yet the seizure abideth stil, and the effect of the proscription to the profite of the vsurper. And indeed, was it euer spoken of at *Rome*, to cause *Nauarre* to be restored, and to excommunicate the vsurper?

But with what importunity doe they bring in the Heraulds of such power, to make vs allow both the title and the possession, against the Kings right? From the same ground proceed the vnreuerend behauiours of the members belonging to this mixt authority, of some against the Princes of bloud, others against Courts of Parliament, and by degrees against the Kings Officers.

And least any more speech should bee made (as in time past was by the Emperour *Ferdinand* and *Lewis* the twelfth) to reforme both the head and

M members:

members: These vpstart busie-bodies, haue come to helpe, by entertaining our diuisions in religion, in steed of quenching them; faining that they come to reforme abuses among them, replying against others which require a Councell, that their opinions haue bene already sufficiently condemned, and that there needeth no more Councils, as if vniust iudgements against lawfull proceeding, were a Law against a third which hath not beene heard nor called. If this maxime were true, there would haue bene no Councils holden of very many yeares, and places of Iustice should be shut vp.

CHAP. X.

That it is one of the most pernicious heresies, to despise the King.

THIS title will not be held a paradox by good men, who know that the seruice we render to the King, proceedeth from the ordinance of God. For though many heathen nations

tions haue performed this duty, yet not haue the knowledge of Gods cōmandement, nor an intention to obey the same, they haue respected only their owne particular, that they might preferue their policies; and therefore such vertues meerly, moral, are not allowable before the throne of Gods iustice; *For whatsoeuer is not of faith is sin.*

Rom.14.
13.

So we may say that the equall diuision of spoile among theeues, is not a true execution of iustice, but a shadow therof, that there society may the longer continue, which if contention should arise amōg thē could not long endure. And therefore as the final cause is vitious, so the meanes wherby they attaine the same, ought not to be held lawfull: In like maner, all friendship & cōbinations practised among mē, that is not done with consideration of the ordinance of God, is a conspiracy, priuate complotment and confederacie, and not a legall society nor religious charity, *which seeketh not her owne particular profite*, but executeth her effects outwards. For there is no vnion,

1. Cor.13.
5.

I. Cor. 10.
31.

I. Pet. 2.
13, 14. & c.

neither in faith, nor in charity, sauing in IESVS CHRIST alone, who is the center and perpetuall end of all good; to which purpose saith Saint Paul, *whether yee eate or drinke, or whatsoever yee do, do all to the glory of God:* And S. Peter recommending subiection towards the Prince, referreth it to his vse: *Be yee subiect for the Lords sake.*

Now as the morall vertues of the heathen are sinnes before God, in as much as they are not done, with hauing regard to his commandement, which they know not: So the contēpt of the King, who hath right ouer the subiect by the law of God, ariseth onely in the minde of him that contemneth the authour of the Law: And by the same reason it necessarily followeth that such a man hath first violated his faith towards God, before he faile in the seruice of the King; for so long as hee remaineth faithfull in the first Table, hee will not passe to the transgression of the second; which is not well obserued, but in the consideration of the first, of which it is a sequele

quele and necessary dependancy.

Wherefore wee see ordinarily that idolaters do easily rebell, yea boldly attempt against the person of their King: on the contrarie, Religous soules serue them, though they bee froward, yea Infidels, as wee haue noted some examples; but after the transgression of the honour due to God, the contempt of the King followeth soone after.

Thus is *Samuel* comforted by God: *They haue not cast thee away, but they haue cast mee away, that I should not raigne ouer them: And as they haue forsaken mee, seruing strange Gods, euen so they forsake thee. And Zedechias* being tributary King, before he came to despise the King, hardened himselfe against God. *Zedechias did euill in the sight of the Lord his God, and humbled not himselfe for Ieremiah the Prophet speaking in the name of the Lord, and also rebelled against King Nebuchadnezar, which had caused him to sweare by the name of God.*

1. Sam. 8.
7. 8.

2. Chron.
36. 12. 13.

1. Sam. 15.

Also in another place, the Holy Ghost interpreteth rebellion to be an euill as dangerous as to goe to force-rers and witches, *Rebellion is as the sin of witchcraft, and transgression is wickednesse and idolatry.*

Thence it commeth, that of late, some of them that labour to weaken the authority of the King, and haue fostered rebellion in this Kingdome of *France*, haue also questioned the Pythonisse woman possessed, and examined the Diuell: Wherefore wee need not wonder if they that like not the right way directing to *Holy Abba Father which art in heauen*, swerue frō the obedience of our *Abimeleo*, that is to say, our *Father the King*, which is on earth.

*Bel. lib. I.
de Pontif.
cap. 9.*

And as the Iesuites substitute to God our *Holy Father*, another God on earth, whom they call *Most holy Father*, and separate IESVS CHRIST from his Body & Spouse the Church, for to create vnto him a Vicar and Liuetenant generall in all his Kingdomes, *etiam Christo seclaso*: So theſe
same

same Spirits will at this present erect a Monarke aboue Kings, which are *the fathers and husbands of their people and country*: to the end they should not enioy their Soueraigneties, but so long as they shall please him.

Thus hauing begunne with disobedience towards God they end with rebellion against the King his Lieutenant on earth. Wherefore none will euer defend the Kings rights and prerogatiues as they ought, except hee first beginne with the Lawes of God: and if hee bee a preuaricator in the first Table he will easly be perswaded to lay such grounds as ouerthrow the Kings right: for hee that granteth the greater, will not sticke to giue the lesser.

This is the cunning deuise *Icrobo-*
am vsed, who as it is written, retained the people to himselfe, and *hindred them from returning to the house of Dauid, in causing them commit idolatry.* And for as much as the Article of confession of the reformed Churches, aboue rehearsed, conteyneth a sub-

1.King.12.
26.27.&c.

Rom. 13.

1. Pet. 2. 13

Bellar. li. 3.
recognit. de
Laicis.

mission of all the inhabitants of the Kingdome, without excepting the Ministers; and in as much as the Moderne Clergy-men, whē a Priest is cōuerted to their Religion, make him renounce among other things, that pretended priuiledge of Clericature: Lastly, for as much as the honour which we owe vnto the King is *for conscience sake*, as saith *S. Paul*, and *for Gods sake*, as *S. Peter* speaketh.

It followeth, that the Cardinall Iesuite maintaineth a formall heresie, in making some Christians subiect to the King, not for conscience sake, but for seruile feare, obeying for no other cause but for that they are not the strongest, and for feare of punishment, not for loue of God. For if the conscience be bound by the Law of God, to the obedience of the King, who is the subiect capable to attempt against the lawes, rights, or prerogatiues of the King, but hee that falsifieth his faith vnto God?

Of this Saint *Iude*, writing to *his*
beloued

beloued, of the common saluation, saith: that certaine men crept in, which were before of old ordained to this condemnation, men without piety, turning the grace of God into wantonnes, & renouncing the onely Dominator IESVS CHRIST our God and Lord.

Iud.v.3.4.

Then he passeth to the second Table, affirming that such men breake it in consequence of that former renunciation; And likewise these dreamers, defile their flesh, and despise Gouernment, and speake euill of authorities. And propoundeth a terrible example for them that curse Soueraigne Princes: Yet Michael the Arch-angell, when hee strone and disputed with the Diuell about the body of Moses, durst not (marke) blame him with cursed speaking, but said onely, the Lord rebuke thee Satan. And in the 11. verse speaking of Core, that gaine saied Moses with these words. Is it a small thing that thou hast brought vs out of a land, which floweth with milke & honey, &c. except thou make thy selfe Lord and ruler ouer vs? pronounceth a woe against such like men, For (saith hee)

Verf.8.

Verf.9.

Num.16.
13.

they

Num. 16. 2.

they perisb in following the gainesaying of Core. And note, that this *Core* and his fellowes *Dathan* and *Abiram*, and two hundred and fifty were of the *principall men of the Synagogue*, to shew that it is not of late of yeares that these Doctors of the Synagogue resist the King, and that God hath chastized them.

Now if this holy Angell of God, who had expresse charge to doe that which hee did, and being therein thwarted by the Diuel, durst not curse him, but left the whole iudgement thereof to God, in consideration that the euill Spirit is called in Scripture, *the Power of the aire, Prince of darkenes and of the world.*

What Holinesse can they imagine to be in a man transported with passion, to thunder out against the Lords annointed, against Princes and all Principallity, wrapping vp together withut knowledge of cause, the old and the yong, the quicke and dead, the guilty and the innocent? Yea rather such men as dispise dignities are doubtlesse

doubtlesse without piety, ordeined of old to condemnation, hauing renounced the onely Lord & ruler CHRIST IESVS; the respect of whom should haue hindred them from passing so farre: for it is written; *Bee yee subiect to all manner ordinance of man for the Lords sake.*

1. Pet. 2. 13

Neither is it to purpose to say that *S. Iude* speaketh against them of his time; for the Epiistle is Catholicke, directed to the whole Church, and speaketh of a reall vice which destroyeth and peruerteth the person whosoeuer he bee, that is spotted therewith. Thence it commeth; that they which exalt a sinnefull man aboue that which is called God, do also exalt him aboue that which is called King, comparing this man to the Sunne, and the King to the Moone; and by this reason the spendor of the King should bee borrowed from that Sun so often Eclypsed, abolished, and become hereticke, as the Canon confesseth, and the deposings from his office of Byshop doth iustifie.

*C. sollicitæ
6. de Maior.
rit. & obedientia Can. si
Papa dist.
40.*

Neuerthelesse

Scrm.33.
Cant.Cant.

Baron. in
his admo-
nition a-
gainst the
Venetians,
Pag.47.

2.Theff.2.

Luk.9.58.

Neuerthelesse, that chapter saith, *that looke how great the difference is betweene the Sun & the Moone, so great is it betweene Popes and Kings:* is not this to intitle him selfe the mid day, wherof S. Bernard speaketh as aboue is shewed?

And what neede there any more, seeing that is the argument of Cardinall *Baronius* against the *Venetians*: for that hee might set himselfe ouer them, hee setteth himselfe aboue the Angels: blaming the Signory in these wordes; *The Venetians doing the contrary, are as monsters and prodigies of the Dinell*; adding this for a strong reason, *Know yee not that wee shall iudge the Angels?* And what man of conscience, or faithfull seruant to his Prince can endure such presumption? who would not inuite all his countrymen to giue heed to that which is foretold of this man exalted aboue all that is called God, blaming dignities, and enterprising to dispossesse Kings? And seeing it is cleerely verified that our Sauour CHRIST had not a foote of land in propriety, *to rest his head on,*
and

and that his Apostles said to the poore, *Siluer and gold haue I none*; said to the places where they came, *Peace bee in this house*, and denounced not warre: shooke the dust of their feete, but inuaded not Kingdomes : How then dare these men appeare, who in these daies proclaime theselues Lords of two swords, Spirituall and Temporall, with power to confiscate the earth, open hell, and shut heauen, hauing no other reason then the will of a sinfull man, full of passions, which maketh more account of Temporall goods then of Spirituall, saying in his Bull in May, *anno 1515.* read and authorized in the Councell of *Lateran.* 10. session, conceiued in these words : *Least Cathedrall Churches, being destitute of Tēperall goods, (without which Spirituall goods cannot subsist) &c.* As if Mammō, the riches of iniquity, were the support of Christ, & of his sauing graces.

Act. 3. 6.

Yea rather such a man calling himselfe Lord Spirituall and Temporall, aboue Principallities, declareth himselfe to bee the true successour of

Simon

Act. 8.

Simon Magus, who made himselfe be called *the great power of God*: And taketh his Liuetenancy not from Iesus Christ, whose Kingdom is not of this world; but he hath it frō the Tempter, who vaunteth to giue Kingdomes; for he is called in Scripture, *Prince of the aire, Prince of this world, Emperour of death*, is compared to a strong man armed, is worshipped of *Infidels*, as being God on earth, or the God of this world. By vertue of which qualities, he saith to our Sauour to whō he shewed the kingdomes of the world, when hee tempted him, *All this power will I giue thee, and the glory of those Kingdomes: for that is deliuered to mee, and to whomsoever I will, I giue it.*

Ephes. 2. 2.

Ioh. 12. 31.

& 14. 30.

Heb. 2. 14.

Mat. 12. 29.

Rcu. 13. 14.

2. Cor. 4. 4.

Luk. 4. 6. 7.

2. Thess. 2.

Now wee are assured that the God of peace, by whom onely Kings doe raigne, will finish this worke, will destroy that pride by the Spirit of his mouth, will abolish that power by the brightnesse of his comming, will maintaine the authority of Kings and powers ordained by him, will pre-serue the Widdow and the Orphants

of

of his Anointed, amidst the flames of this furnace, as hee did the companions of *Daniell*.

Dan.3.

It is not the first time that such presumption hath bene reformed in the Church, it being the cause of the reiection of the Iewes in the first coming of our Sauour: and now is the subiect of the plagues reueiled in the *Apocalipse*. And as the threatnings of the Prophet *Zachary*, who prophesied of both these disorders, haue bene executed on the Pharisies, who he calleth the *Pride of Iordan*, who in steed of feeding their flockes, expose them to slaughter, and yet are not held guilty; and they that sell them say, *Blessed be the Lord, for I am enriched, and their owne shepheards spare them not.*

Zach.II.5.

By reason of which abuse it is added, that there shall bee a voyce of the howling of the Shepheards, because their magnificence is destroyed. And behold (*saieth the Lord*) I will deliuer the men, euery man into his neighbours hand, and into the hand of his King; and they shall smite the land, and I will not deliuer them out

Verf.3.6.

out of their hand. So (my Lord) doubt not but that in the second coming of our Lord and Sauour, which is at hand, and wherein the pride of *Babylon* and the foolish sheepeheard of whom this Prophet speaketh, which exalteth himselfe by a Cardinall Iesuite, aboue that which is called God; This God, strong and iealous will put into the hand of his King his Annointed, and Lieutenant, and of his Officers, meanes to bridle this arrogant presumption, and for certaintie of this truth I haue aduentured to present to your Maiesty the text of the Prophet, who foretellethe the creation and ruine of this second foolish Shepheard, as Saint *Hierome* interpreteth it, here are the words: *I will raise vp a Shepheard in the Land, which shall not looke for the sheepe that are lost, nor seeke the tender iambes, nor heale them that are hurt, nor beare them that stand still: but shall eate the flesh of the fat, and teare their clawes in peeces. Woe be to the Idoll Shepeheard, that leaueth the flocke, the sword is vpon his arme* (see here the
 Temporall

Temporall sword) and upon his right eye: his arme shall bee dried up for certaine, and his right eye shall bee utterly darkened. For, if for the first mans offence in hauing tasted the forbidden fruite, and beleeued the saying of the Serpent, *Yee shall bee as Gods, knowing good and euill;* the father of all mercy spared not the innocency of his deerely beloued sonne our suerty, but saith by the same Prophet, *Arise, o sword, upon my Shepheard, and upon the man that is my fellow, saith the Lord of Hosts.*

Gen.3.

Zach.13.7.

What torments attend the Apostasy of a re-lapsed man without promise of restoring, which doth not simply beleeue himselfe to be God, but exalteth himselfe aboue all that beare that name! *O sword* which didst not spare the good Shepheard for the offences of others; awake, rise vp against the foolish Shepheard, destroy that man of sinne for his owne transgression, who in the Maisters absence behaueth himselfe not as a fellow seruant, but as Maister; to the end that in this last

Math.24.

N

time

A.A. 12. 12.

Dan. 4. 25.

Iuu. 1.

Sat. 3.

time, as sometimedid his predeceffour
Herod, who gaue not glory to God,
 when the people cryed the voyce of
 God, and not of men; he may learne to
 his condemnation, that it is the most
 High, the euerlasting God blessed for
 euer, and none other, beareth
 rule ouer the Kingdome of
 men, and giueth it to
 whom soeuer he
 will.

----- *procul ab Iesu*

It, quibus grata est picta lupa barbara
mitra.



The



The Conclusion directed by
the Authour to the French
King Lewis the 13.



H^e most ancient
author of prophane
History (mighty So-
ueraigne) reporteth
that *Craesus* being in
danger to bee slaine
in the warre, his son,
who had till that time bene dumbe
seeing his father in that estate, cryed
out, *O man kill not Craesus*: which re-
presenteth vnto vs the effect of a na-
turall affection, forcing natures de-
fect, and causing a man discharge the
duty by his birth imposed vpon him.
Hitherto, though according to my
small ability, I haue omitted no occa-
sion by word and deed to testifie the
seruice I owe your Maestie; Yet haue

I euer remained dumbe, not daring to represent vnto your Maieesty by mouth the true feeling I haue had of my duty : And I should for euer haue bene silent, had I not feared to bee reputed to giue consent to the perniti-ous effects of a certaine damnable errour, Canonized of late ; which would still remaine vnder the ashes of such decrees, if it had not bene disco-uered by some incendiaries come forth thence, who with the firebrands and bellowes of some controuerfies in religion, haue caused the fires that haue since fifty yeares bene seene in *France*. And whilst good *French-men* were busied, wearied, and weakned in quenching these flames, these men haue taken opportunity, and endea-uoured to seize vpon the State ; and done all they could to roote out the Royall race, and to trans-ferre the Crowne vnto strangers : Vnto which not being able to attaine by maine force, hauing so powerfull an enemy as King *Henry* the great and his Prin-ces, they haue aduised themselues of
the

the most vnnaturall and abominable
meanes that euer was practised a-
mongst the most barbarous and Infidel Nations, hauing blow vpon blow,
after infinite attempts, laid violent
hands vpon the sons of the most high
the Lords annoined.

These detestable actes make mee
cry out, *O man of sinne kill no more our
Kings.* If I should bee silent I were
worthy to be condemned to dye: for
if the subiect that heareth in wordes
some complot against the safety of
his Prince, makes himselfe guilty if
he declare it not vnto him: how could
he excuse himselfe which by reading
of bookes, and discourse of reason
perceiueth whence such vnnaturall
attempts do proceed, if hee contri-
bute not his speech, his industry and
the perill of his life, to auert and pre-
uent such outrages in time to come?

But seeing it is lost labour to cry
vnto this euill spirit, who is not ruled
by the military discipline of *Cyrus*, to
giue over the slaughter at the sound
of retraite; I will turne my selfe to

your Maieſty, aduiſing to take heed to your ſelfe; for our our peace dependeth on yours, we will haue no other Temporall King, but *Lewis*: ſuffer him not to publiſh in your Kingdome, that there is a power aboue yours, that your command is limited by the will of a ſtranger, that the fidelity of the oath of your ſubjects may be ſlacke by his diſpenſation, and your life at his worde giuen ouer to murderous attempts. Uſe againe the remedies, which your Predeceſſor *Phillip*, *Lewis*, and *Henry* haue done, before theſe new gariſons of ſtrangers were brought into the land, who take an oath of blind obedience to a forraine power out of the Kingdome, a fourth vow ynknowne to other orders; who creepe in and inſinuate themſelues with a wonderfull violence into the capitall Cities and beſt families, yea euen into the Metropolitane City of the Realme, who augment and make greater the preſumptuous boldneſſe of them that would precede Princes, be equall with Parliaments, and deſpiſe

spise the function whereunto they are called. Whence commeth it else, that in former ages in the time of *Phillip the Faire*, and other succeeding Kings, no *French-man* reuolted from the obedience of his Prince, for feare of a friuolous excommunication? and that in this latter age, that illusion hath retained so long time in obstinacy so many peoples? And how is it, that King *Francis the Great*, threatned *Charles the fifth*, with the number and fidelity of his Schollers? and that in the time of the barricadoes there was whole companies of them set forth to besiege the King in the *Louvre*?

And who was it instructed and fashioned *Barriere* but *Varade* a Priest of the new society, ministring to him the holy Communion for saluation? And who was it but a Scholler of these new Doctors, that thrust his parricide knife into the mouth of King *Henry the Great* your father? Yea, who was it murdered him? My Lord, I cannot hold my peace, I haue hortour of what is past, and feare yet

Apoc. 16.
12. & 9. 16.

These
blasphemies are
read in the
arraignment of
Rauillac, &
in his confrontation
with
D' Aubinie
the Iesu-
ite.

more what may come, I will not bee a preuaricator in the cause of my King, neither will I liue after him. O! it hath bene, it hath bene those *uncleane Spirits* whereof Saint *Iohn* speaketh in his *Reuelation*, which repent not of their murders, of their witch-crafts, of their fornications, nor of their thefts: which worke miracles, and go vnto the Kings of the earth, to assemble them to the battle of that great day. &c. These heter-meth also *Frogges*, *Amphibia* creatures that liue as well in water as on land, in the State and in the Church, and can vse both the sword and the penne. These are they that imprinted in the minde of that monstrous parracide, that the King intended to make warre against the Pope, and that to make warre against him was to make warre against God; for saith that prodigious murtherer; *God is the Pope, and the Pope is God.* Further there was found about him a Character, with a heart of Cotten hung about his necke; hee shewed to the Iesuite *D' Aubinie*, (who confessed him and heard his visions

visions of Hosties) a knife whereon was grauen a Heart and a Crosse: and with what sort of me were the prisons filled after this fact, but with such as were infected with heresies preiudicial to the State and to the Church? I beseech your Maiesty pardon my zeale grounded vpon that I know, as one of your faithfull seruants; pardon the iust grieffe of a subiect, passioned against the parricide committed on two of his Kings. Giue mee leaue my Lord to shedde true teares for the death of your Royall Father; suffer me to lament for my *Atimelec*, of whom I said in my heart; *I will liue amidst the nations vnder his shadow*, vnder his Edict; by whose benefite seeing I haue permission to speake and write the truth, I haue presented it to your owne hands, not to renew sorrowes passed, but to preuent them that are to come. For iudge (I beseech you) how much it importeth to make apparant vnto your Maiesty that Popes are not Gods: that they may erre: that they forget themselves against God & the King,

Ier. 4. 20.

King, to the end that in discovering the cause of this euill, I may leaue vnto your Maiesties wisedome to remedy the same, when time and age shall inuite you thereto. Meane while, till that time of perfect cure doth come, these two preseruatiues seeme necessary, for the two members, which this disease would seize on and corrupt; namely *Piety*, and *Iustice*, the Pillars of State. For to what end would they cause the prudent Counsell of the Senate to bee despised, but because they thinke to ouerthrow the State, after the example of *Rehoboams* new Counsellours? What arrogant presumption, to censure the Sentences of that great Senate, Iudge of the Empire, & sometime Arbitrer of Europe? and to what other end do they procure, with so great importunity, delays of so holy iudgements? And wherefore else hinder they the en-registring of the decrees of the Sorbonne, so Canonickall? Why do they terrifie and amerce the Preachers that speake the truth? Courage ye good and loyall seruants that

that hide not but vse your Talents;
Serue God and the King, and you shall
enter into the ioy of your Lord; For my
 part (which is all I can doe for you) I
 would engraue you in this memorial,
 if your modesty did suffer it, and that
 the hatred to which I expose my selfe,
 were not communicated to you. For as
 for vs, *God hath not giuen vs the Spirit of*
fear, but of strength, and of loue, and of a
settled mind.

Mat. 15. 14.

Luk. 19.

2. Tim. 1. 7.

And if a Souldier for being praised
 of his Captaine, will runne against
 the points of pikes, cast himselfe into
 the trench, and despise the fury of
 Canons: what would a *Frenchman*,
 Burgesse of the capitall City doe, on
 so high a stage of *Europe*, fighting for
 the honour of God and the seruice
 of his King? *Abeant questus, discede*
timor, vitæ est audius, quisquis non vult
mundo secum pericunte mori.

Now, my Lord, letting iustice bee
 administred, as you doe, according to
 her ordinary course, your Maiesty
 shall bee the better serued, and shall
 not incurre enuy in your person, not
 being

being of age to employ your priuate authority, in giuing extraordinary commandements: and the Queene shall euer bee better obeyed, gouerning herselfe, as shee doth, by the ancient Lawes of the State and ordinary course of iustice; whereas if she let herselfe bee carried away with importunities, many inconueniences would ensue. For these men get ground of vs, and go by degrees, hauing bene first refused of all the orders and estates: after that, receiued with modification; and now would driue out them that oppose themselves to their designs. And if for the installing of these new Doctors, this reason bee found good, not to displease him that sendeth them: what will not be done vpon this ground? must wee renounce the most faithfull confederates of *France*, who haue expelled & cast them off, neuer to receiue them more into their States and Commonwealthes? must wee renew warre, against them that acknowledge not this new power; and not keepe our faith

faith with them any longer, then it shall please that Spirit of discord? And if it bee thought vnfit to bring vs to such a misery, wherefore do some counsell to repeale the causes? Yea rather wee should resist the beginning: And because that vnder pretence of maintaining Religion, such men flily infect weake soules, with maximes against the State.

The second remedy is taken from the other pillar of the State, to wit, *Piety*, that must be aided & strengthened in the body of the Vniuersity, which is not destitute of learned men, as some calumniate.

The Vniuersity.

This Vniuersity hath bene euer called in *France*, the *keeper of the key of Christianity*: And it was the same that appealed from the Bull of Pope *Pius* the second, and caused their protestations to bee en-registred in the Court of the *Chasteles*: And Maister *Iohn de S. Romain*, the Kings Attorney generall, did the same actions, as your Maicsty seeth done by your Aduocate generall, Maister *Sernin*, a man both learned,

Du Tillet of the liberties of the Church.

learned, couragious, and incorruptible in iustice, and in the seruice of his Prince.

Out of this Vniuersity King *Lewis* the twelfth tooke sixe Doctors for Counsellours of Estate: It was this Vniuersity that ceased the massaker stirred vp by the Duke of *Burgundy*, proclaimed through the streetes, *peace good people*, vnder the raigne of King *Charles* the sixt. Out of this body were taken the sixe Doctors, that decided the question (now againe brought to be discussed of in Court) *Whether is beinst, to assist the confederates of France, against the will of the Pope*, when Pope *Iulius* excommunicated *Alfon-*
sus Duke of *Ferrara*, whom King *Lewis* the twelfth assisted, by the aduise of the *Gallicane* Church, assembled in Councell at *Tours*, in the month of *September*, Anno. 1510.

And although King *Henry* the Great followed onely the steppes of his Predecessours, and the decisions of Catholicke Doctors, neuerthelesse wee haue perceiued with an extreme mischiefe

mischiefe, the effects of a pernicious doctrine, & the obstacles they would haue brought against the succour promised to the confederates of the Crowne: for remedy whereof, it seemeth that the exhortation of the Curates your Maiesties seruants, and of the Doctors of *Sorbonne*, will bee very necessary, together with the writings of the most learned, whom your Maiesty shall please to chuse: for although armes bee seemely neere about your Maiesty; yet is it no lesse profitable, to prepare the affections of the subiects in such sort, that armes may bee more for ornament, then necessary for the safety of the Prince: and that such men may bee employed herein, as haue in their mindes an Antidote against this moderne poyson. For not onely great and learned Captaines, as *Alexander*, and *Cesar*, haue attained to the Empires of the world: but also Generals of warre haue profitably vsed the Counsell of learned men, for to execute great designs: To this purpose *Pyrrus* said,
hee

*Plutar. in
Pyrrhus.*

*Trebel.
Pollio in
Regill.*

hee wanne more Citties by the industry of his Orator *Cineas*, then hee tooke by force of armes. Yea a fillie Scholler following *Regiliannus*, profited him to obtaine the Empire, by meanes of his declining *Rex Regis*, making allusion to the name of *Regilianus*: for the Souldiers which were in the Campe, taking that for good presage, proclaimed him Emperour.

Such men *Alphonfus*, the Phenix of the *Spanish* Kings, vsed; calling vnlearned Princes, *Golden Fleeces*, & added that the dumbe were his best Counsellours, meaning bookes, that flattered not Kings, but told them the truth: and reprobuing the opinion of one of his Predecessors, who thought it vnbecoming a noble and generous minde, to haue learning, saith: It was the voyce of a brute beast, rather then a man.

The want of which register, hath caused that the most generous actions of our ancient *Gauls*, haue remained buried in obliuion, or haue bene much lessened

lessened by the writings of such as enuied their greatnesse. For military actions are renowned to posterity, according as the penne of hystory hath extolled the same: thus are *Achilles* and *Aeneas* made famous by *Homer* and *Virgil*, and *Cesar* himselfe by his true testimony. And contrariwise they that haue had learning for aduersary, remaine in opprobry to posterity.

Thus the iniury that the Vniuersity of the *Athenians* receiued by the cruel imposition of foureteene children, sent to the King of *Creta*, though otherwise he were in such reputation of iustice, that antiquity made him a Iudge in the *Elizium*; yet could hee not obtaine against pen and inke, weake instruments in apparance, but that hee was dishonoured in his bed, and his children *Icarus* and *Minotaur*: the one an example of vanity, the other a prodigious monster, and himselfe taxed in his person, as perishing miserably.

It is a worke worthy your Ma-
iesty,

Quasitor
Minos
nam mo-
uer.

iesty to establish the Kings Colledge, the building vp whereof, God hath reserued vnto your Maiesty, as hee did the building of the Temple to wise *Salomon*: and doubt not, my Lord, but that there will bee found Regents sufficiently capable; honour nourisheth Artes, they haue not hitherto appeared, because the Muses could not bee heard during the noise of the Trumpet, and sound of the Drumme. The nurse-children of the Muses, shut vp themselves in the caues of *Parnassus*; and come not at the Court vnlesse they bee sent for: But, my Lord, seeing it is a matter of peopling a royall Colledge, there should not bee any Doctors not royall, or not for the King, nor any that haue taken oath of blind vow to any out of the Kingdome: for (saith the Gospell) *No man can serue two Masters.*

And why should the King maintaine at his charge, Professours that will corrupt the syncerity of the affections of his subiects, by the poyson of
of

of the new Canons, of which wee haue quoted some.

By these two meanes, euermore profitable for the State, the State shall be preserued, till it please God to encrease your Maiesty in age, and in all sorts of Spirituall and Temporall blessings, that you may gouerne the same in person, and remoue away the cause of this euill, which I hope for (by Gods grace) so much the more assuredly, as your Maiesty is a liuely purtraiture of those great Kings, that haue commanded the people of God; succeeding as a yong *Iosias*, to a father murdered by the disloyaltie of some of his subiects; as a *Salamon* to triumphing *Dauid* his father; as a Saint *Lewis* vnder the Regency of his mother: God grant that your Maiesty may accomplish the possie of King *Lewis* the twelfth your predeceffour, *Perdam Babylonis nomen*, seeing that they now renew the like attempts, as they did then vnder his raigne. To the end that as the most high Monarch of heauen and earth,

That is I will destroy the name of Babylon.

would not employ to such a worke,
the mighty arme of flesh, *Henry* the
Great your father, no more then hee
did that of *Dauid*, whom hee had de-
stinat vnto battels; your Maiesty
as a *Salomon* his sonne, by the workes
of peace may restore the *Gallicane*
Church; by the common voyce of
which, with bended knees, hands lif-
ted vp to heauen, and heart to God,
your Maiesty heareth the like blessing
as the *Queene of Sheba* gaue to *Salomon*.
*Blessed be the Lord thy God, which
loved thee, to set thee on his throne as
King, to execute iudgement and iustice.*

2.Chron.
9.8.

And let the Prophecy of *Nathan*,
in the highest heauen, bee ratified in
your Maiesty: *I will stablish the throne
of his Kingdome for euer: I will
bee vnto him a father, and hee
shall bee my sonne,
Amen.*

2.Sam.7.
13.14.

Prima tuo gerito pro lone bella puer.

Mart.9.
104.

FINIS.

